

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

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NEW SERIES
VOLUME XXXII. No. 23

For Two New Subscribers—

We will send The Life of Dr. J. B. Gambrell, written by Dr. E. C. Routh, free of cost, post paid, to any one sending us two new subscribers to The Baptist Record, accompanied by the \$4.00 for subscriptions. This is a good opportunity to get a \$1.50 book without its costing you one cent. This offer lasts only through June.

Dr. M. E. Dodd preached the baccalaureate sermon for Union University, his alma mater, and received the degree of LL.D.

Pastor L. Bracey Campbell begins a meeting at Summit Sunday, having Dr. George P. White of Hazlehurst to preach.

Miss Marjorie Carpenter, teacher in Stephens College, Missouri, becomes dean of women at McMaster University, Ontario.

The Florida Baptist Witness says that the First Baptist Church (colored) in New Orleans is the oldest Negro Baptist church in America.

Dr. D. I. Purser welcomed 24 into Citadel Square Church of Charleston, S. C., on a recent Sunday. On that day there were 1,202 in Sunday School.

Dr. H. M. King has been with Pastor McGill in a good meeting at Leakesville for the past week. The editor supplied for him at Calvary Church on Sunday.

Few men make such a record in the pastorate as did Dr. S. C. Caldwell, of the Presbyterian Church at Hazlehurst. For 42 years his life and labors have been a blessing to the whole community. He passed to his heavenly reward last week. He was a son of a Presbyterian minister and brother of another.

Pastor Elmer Ridgeway of First Church, San Angelo, Texas, begins his fourth year. There have been 34 additions the past three Sundays. He says: During the past three years we have received 1,300 new members into the church. Practically all of these joined during the regular services from Sunday to Sunday. There have only been eight Sundays in three years without additions. During the above period of time, we have received and expended, for all purposes, \$236,000.00. Of this amount \$46,184.27 was expended for missions and benevolences during the three years' period. Our church auditorium has been remodelled. We have erected one of the finest educational buildings in the South, and have one of the choicest pastor's homes in Texas. This expenditure cost \$189,815.73. There are five white Baptist churches in the city.

We are surprised that no reports of the Northern Baptist Convention meeting at Cleveland, Ohio, on May 28 and following have appeared in the daily papers in this section of the country. They must have had a peaceful time.

Evangelist Bryan Simmons is assisting Pastor S. A. Williams in a meeting at Osyka this week. Last week he was with brother O. P. Breland at Mabon, where the church was strengthened and four members added.

E. W. Provence of Montezuma College becomes president of Burleson College in Texas. He was some years ago business manager of Baylor University. Jon Caylor resigns as president of Burleson to give his time to college students in Texas under the direction of their mission board.

The Baptist Courier gives its front page to the picture of Gwendolyn Howard of Charleston, S. C., only three years old, who has attended Sunday School every Sunday since she was a month old. Her father is the superintendent of First Church Sunday School.

Dr. A. T. Robertson said that he owed everything to a brother, Mr. J. M. Robertson, a farmer near Statesville, N. C., who died recently. This brother took care of other members of the family and allowed Dr. Robertson to go to school. The reward of such men is great in heaven.

The report of the committee on Southern Baptist papers, made in New Orleans, says that the only solution of the denominational paper situation lies in each local congregation putting the paper into its church budget or taking some other definite means for placing the paper in the homes of the church membership. The present combined circulation of the 17 Baptist state papers of the South was given as 182,326.

First Baptist Church of Richmond, Va., celebrates this year its one hundred and fifteenth anniversary. In these years it has had only thirteen pastors, Dr. C. W. Daniel being the present pastor.

It may be that if our prayers were wider in their reach they would extend higher. Most praying that we hear is for those who are present, and maybe for a few sick folks who are absent. It is possible to tramp the ground hard in a narrow circle when we might be reaching around the world with our intercession and supplication. The praying that limits its desires to a little circle soon becomes dry, hard and mechanical. It would open the windows of heaven and break up the fountains in the deep of our own souls if we could get away from the habit of praying simply for ourselves and those immediately surrounding us. Poverty of soul follows a narrow horizon in prayer. It might be a good idea to have one prayer meeting in which no one was allowed to pray for those present.

MORE ABOUT OUR COLLEGE FINANCES

If the reader has not read Bro. W. A. Sullivan's article in the issue of May 8th please read it.

If anything I have written provoked Bro. Sullivan to write what he did, I am abundantly paid for writing.

I continue to write on college finances in an effort to wake Mississippians up to a realization of a very distressing situation in our Christian Education program.

Bro. Sullivan has his eyes open to the situation.

He says the following three things, to each of which I want to add emphasis:

First: Omit borrowing. Second: Let each college make an itemized budget for the ensuing year in harmony with a conservative estimate of its income and operate strictly within the budget. Third: Pay the present debts and add to the endowment of each college a sufficient sum to prevent a recurrence of the present embarrassment.

I have stated Bro. Sullivan's position in my own language.

It is the only thing that will permanently solve our present troubles. Anything else we may do is only temporary.

Anything short of the above means that we will sooner or later have to reduce our two women colleges to Junior colleges, not because we desire it, but solely because we can operate Junior colleges, but not Senior colleges, on the sum now coming to Christian education from endowment and the Cooperative Program.

"Refuse to make any more debts" is Bro. Sullivan's language in his first suggestion.

Some of the members of the Education Commission have taken that position and are standing by it almost to the point of stubbornness.

As to Bro. Sullivan's second suggestion, viz: that of making and operating within a budget I will say that from what I can learn some, if not all, of our college authorities are beginning to do this, which is certainly wise.

As to Bro. Sullivan's third suggestion, viz: that each Mississippi Baptists give a penny a day for a year, I shall not discuss.

That may be the most feasible plan to work. I am wedded to no special plan. As much as in me is, I shall cooperate with my brethren in their plan whatever that plan is.

If any other brethren are thinking let them say so.

We are making progress when we are (a) aware of the problems that confront us (b) thinking of the best methods of solving them and (c) praying for divine guidance.

—J. W. Lee.

DENOMINATIONAL EDUCATION AGAIN

This subject seems much under discussion just now. It is well enough it should be so. Higher education certainly needs to be popularized. Many of our people need to revise their thinking along this line. In your issue of last week a writer, who has had much to say about our colleges, especially Mississippi College, has another say. He confesses frankly this institution was never intended to be a theological, nor even a Bible school. He grudgingly acknowledges, it is a college, and might be allowed to do this work. The air is clearing some at least. He intimates there are some dark corners in and around the college that we might do well to investigate. He would do this work himself, but the editor interferes with such performances. I trust the editor will consent to let in the "blessed sun light." This is the first knowledge I have had that the editor is in league with the power of darkness. No specific charges are made as to these unknown acts or events. I think I can safely say they are many. I suspect there are students in Mississippi College that get drunk, there may be some bootleggers, some liars, some thieves and so on thru the catalogue. It is well enough to know that this institution is not paradise. It is composed of folks, just common folks, some may be very common. It is the same kind of folks of which

our churches are composed. Some of these bad folks in the college are in good standing in their churches, too. I have a notion the college is making more effort to correct these matters than are the churches. It is well enough also to call attention to the fact, there are other forces in our colleges than evil. We might look at these for a while. The vast majority of the students are from Christian homes, homes that want their young people educated in a Christian atmosphere. If home influence is worth anything the chances are that most of these students are Christian boys and girls. It is also true that all the men and women holding positions in our colleges are Christians. They are imperfect Christians, just like the rest of us, but I had rather have imperfect Christians teaching my children, than those making no profession at all. The greatest Christian influence that came into some of our lives during college days were the men who taught us. Their Christian influence was something worth while. In Mississippi College there are always a large number of ministerial students. The influence of these students is always a great power for good. It will be no fault of these boys if any student leaves college without being a Christian. In addition to these forces is the local church. This is the center of college life. We see to it these churches are manned with the very best pastors, and they are always on the job. It is because of these forces intangible it may be, but far more real and effective, than a few lessons in the Bible, and a few pious exhortations in the school rooms. I have no objection to Bible instruction in our colleges, but vital Christian living is far more effective. I believe it to be true the future hope of our denominational life is in our colleges. Here are to be found largely our future leaders. Personally I believe our college folks are on the job.

—E. T. Mobberly.

Laurel, Miss.

SOUTHERN BAPTIST RURAL CHURCHES ARE MAKING PROGRESS

Southern Baptist rural churches are not in the decadent condition commonly pictured. These rural churches are not our weakness but our strength. They are not something to be ashamed of but to glory in. They are not a menace but a constant source of supplies.

I. The Size of the Task.

1. White Population.

There are 30,717,175 white people living in the bounds of the Southern Baptist Convention. Of this number 20,432,007 are rural. That is to say 66.5 per cent of the white population in this territory is rural. Here we have 18 per cent of the entire population of the nation. There are two and one half times as many rural white people in this territory as there are Baptists, white and colored, in all the world.

There are 6,400,000 farms in the nation and 3,400,000 of them are in the South, and on these farms live more than 16,000,000 of the 29,000,000 farm people of the nation.

We do not know what will be fifty or one hundred years from now, but right now the South is predominantly rural, and is likely to remain so far a long time. Even yet 70 per cent of all the native whites in the South live in the country.

We have more white people in the rural sections of the South now than ever before. No one knows when we will start decreasing in numbers in the rural districts of the South. We have not reached that place yet.

2. Southern Baptist Churches and Church Membership.

Southern Baptists have a total of 24,274 churches. Of this number 21,482 are rural or 88.5 per cent. We have 3,770,645 members and 2,519,995 are in our rural churches. That is to say 68 per cent or 2,519,995 are in our rural churches. That is to say 68 per cent of our church members are in our rural churches.

It may be possible that we never hear much about these rural churches. They have been hidden back in the rural districts, doing their

work in a quiet, unassuming way. However, all these years they have been sending a steady stream of stalwart men and earnest women into our city and town churches. Possibly we have been prone to confuse bigness with greatness and the dollar with success. When we look at this work with the eyes of Christ we can see the importance of it.

3. Sunday Schools and Sunday School Enrollment.

Southern Baptists have 21,400 Sunday Schools. Of this number 18,189 are rural or 85 per cent of them. The Sunday School enrollment is 2,797,129. The rural Sunday Schools have enrolled 1,762,191 of this number or 63 per cent.

Southern Baptists have the greatest rural Sunday School field in the world today. There are 15,773,707 white rural people in our territory not even enrolled in any Sunday School. As to just how many of them are Baptist possibilities, who can say? They are in the field, literally millions of them not members of any church. Surely God would have us go out into the Highways and hedges and compel them to come in.

II. Progress Made.

1. Church Membership.

Our Southern Baptist rural churches have come from 2,013,861 members in 1919 to 2,519,985 in 1929, a net gain in ten years of 506,179 or an average net gain of 50,619 each year for ten years. Looking at it another way in the period from 1919 to 1929 our rural churches had a net gain per church of 23 members.

Here is the situation in five strictly rural associations and what is true of conditions in the churches in these associations is largely true of all the rural churches in the entire Southern Baptist Convention territory. Notice the progress made during the ten year period from 1919 to 1929.

Association	Ch. Mem. 1919	Ch. Mem. 1929	Net Gain in 10 yrs.
Cullman, Ala.	3,364	8,278	4,914
Etowah, Ala.	4,904	7,273	2,368
Flat River, N. C.	5,834	7,335	1,721
Kings Mountain, N. C.	8,787	11,268	2,481
Haywood, N. C.	2,630	3,835	1,205

2. Sunday Schools and Sunday School Enrollment.

From 15,000 rural Sunday Schools in 1919 to 18,189 in 1929 or 3,189 new rural Baptist Sunday Schools in ten years is the record of Southern Baptists. The rural Baptist Sunday Schools have had a net gain in enrollment of 635,890 in the ten year period from 1919 to 1929.

We give below the same associations with the progress made in Sunday School enrollment in this ten year period.

Association	S. S. Enrollment in 1919	S. S. Enrollment in 1929	Net gain in 10 years
Cullman, Ala.	1,555	5,862	4,307
Etowah, Ala.	3,542	5,929	2,386
Flat River, N. C.	3,457	5,468	2,011
Kings Mountain, N. C.	6,094	10,509	4,415
Haywood, N. C.	1,910	3,748	1,838

3. Baptisms.

In 1919 the rural Baptist churches of the Southern Baptist Convention baptized 79,364 people. In 1929 these same churches baptized 119,502, a gain over 1919 of 40,138. In 1919 rural Baptist churches baptized one for every twenty-five church members. In 1929 these same churches baptized one for every twenty-one members.

Not only did these associations make progress in church members and in Sunday School enrollment but the progress in baptism has kept pace with the growth in numbers.

Association	Baptisms 1919	Baptisms 1929	Increase
Cullman, Ala.	346	581	235
Etowah, Ala.	247	357	110
Flat River, N. C.	387	413	26
Kings Mountain, N. C.	515	621	106
Haywood, N. C.	68	169	101

Contrary to statements being constantly made in which it is sought to create the impression

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Housetop and Inner Chamber

It is said that Capitol Ave. Church in Atlanta elected 27 deaconesses.

Knowledge discovers what ought to be done. Wisdom finds out how to do it.

The Baptist tells us that there are 170 Baptist churches in the State of Wisconsin, 549 having passed out of existence.

Dr. Harry Leland Martin is assisting Pastor V. E. Boston in a meeting in Winona. The music is conducted by Mr. and Mrs. Stanley Armstrong.

Dr. Truett has left for South America to spend three months on an evangelistic tour. He will attend the Baptist Convention of Latin America at Rio.

It's funny to hear some folks insisting that the Southern Baptist Convention should take more time, and see them leave before the Convention is over.

The Committee on Constitutional Changes in the Southern Baptist Convention made its report and it was promptly buried by being referred to the Executive Committee.

Amory Baptist Church lost one of its best members last week in the death of Mr. W. C. Robbins. He was killed by the braking of a cable which fell on him and crushed his skull.

Missionary J. G. Chastain is this week preaching every night in a protracted meeting with the Mexican Baptist Church in Houston, Texas. He writes that the congregations are large and the interest good.

The captain of the Berengeria reports that the Gulf Stream is rapidly nearing New York, and that the time will come when Long Island will have subtropical vegetation, and palm trees will bloom at Coney Island.—Ex.

We are sorry to learn that brother J. E. Kinsey was badly hurt in an automobile accident near Watervalley last week. His wife and three children are said to have been slightly injured. They were returning from Blue Mountain where his daughter had just graduated.

Fourteen women had a meeting in a little hotel in Memphis last week and announced their purpose to change the constitution of the United States and the laws of Tennessee so as to permit anybody to buy liquor who wants to. Was it Mrs. Partington who met the ocean with a broom and announced her purpose to sweep it back?

Southern Presbyterians in their recent General Assembly refused to approve the proposed union with other Presbyterian bodies, but negotiations to that end will be continued. They refused to sever their connection with the Federal Council of Churches, but criticized Dr. Cadman, its secretary, for broadcasting doctrines contrary to the Presbyterian faith.

The First Baptist Church of Corinth, Miss., will be engaged in a revival meeting from June 1 to June 15. Rev. W. M. Bostick, pastor of the First Baptist Church of Clarksdale, Miss., will do the preaching. The singing will be led by Mr. Carlyle Brooks, of Atlanta, Ga. Rev. T. W. Young is the pastor of this fine church.

It is announced from Vicksburg that Rev. W. H. Morgan has accepted the call to the First Baptist Church of that city. Brother Morgan is highly esteemed in Mississippi, his native State where he was pastor for several years before going to Hartsville, S. C., and he will be welcomed with open arms on his return. The whole denominational program in the State has felt the helpful touch of his hand.

We had asked a friend to send us a word introducing Mr. O. C. Miller, the newly elected superintendent of the Orphanage, but regret that it has not reached us in time for this issue.

Brother Joe Canzoneri spent a week helping brother Demagio in his work among the Italians in Independence, La. They preached in the church and on the streets, and conducted prayer meetings in the homes of the people. There were three baptized and many heard the gospel to whom it was a new story. Pastor Demagio is now conducting a daily vacation Bible school in which he reaches many young people not otherwise accessible.

Every Southern enterprise and every man among us is indebted to the Manufacturers Record for the "Blue Book of Southern Industry". The 1930 issue recently came to our desk. We cannot think of any fact of interest to business that is not given in readable and convenient form. Here is an interesting example of information about Mississippi: Public school expenditures increased from \$1,385,000 in 1900 to \$18,162,198 in 1928. The price of the book is fifty cents. The information is beyond estimation.

Brother Dan Bolian in reporting the Sunday School attendance at Bogue Chitto, calls attention to the fact that some Sunday Schools reporting a small attendance probably have a larger percentage of their people in Sunday School than others which report large figures. This is often true and some with small numbers may be properly rated higher than those with big numbers. This must always be taken into consideration. We hope no Sunday School however small may be prevented from reporting. Bogue Chitto shows up well with 131 present from a total population, white and colored of 473.

Rev. L. E. Lightsey of Montrose, Miss., who is well known to most of the readers of The Baptist Record, writes us that Mrs. Lightsey, who has been confined to her bed for some time from a fall, is not improving as fast as they had hoped and is still able to be up but little of the time. His sister has also been very ill and is not expected to recover. Our hearts go out to Brother Lightsey at this time and we know that all over the state prayers will go up for these loved ones and we hope that God in His wisdom will spare them both to many years of usefulness.

Some women of social prominence in Louisville and other cities who served wine at their functions before prohibition still serve it in defiance of the law and pose as champions of personal liberty and "temperance." But they deceive nobody except themselves. These women have made organizations, and pass resolutions about the evils of prohibition. They passed no resolutions when the saloons controlled our city governments and sent their sons, brothers, husbands home reeling drunk. The overwhelming mass of Southerners have always been on the dry side and are there now.—A. T. Robertson in Watchman-Examiner.

The Baptist of Chicago insists that among Baptists there must be some authoritative central agency for placing pastors in churches, not simply advisory but "having power to place particular men in particular pastorates, without submitting the question in every instance to a vote of the church." We do not know of a church in this part of the world that would not boot such a preacher out the door instantly. There are many departures from the faith of the New Testament proposed today but we know of none more radical than this suggestion of The Baptist. Whenever the Spirit of God departs from the churches, then comes the man-boss.

Pastor L. S. Cole has been invited to Humble, Texas, a former pastorate, to perform a wedding ceremony, and in his absence Rev. Chester Swor of Clinton will supply the pulpit of the First Baptist Church of Marks June 8th.

The following are the amounts of endowments of Baptist Colleges in the South:

Carson-Newman (Tennessee)	\$ 522,196.82
Furman University (South Carolina)	681,950.69
Georgetown College (Kentucky)	520,794.15
Howard College (Alabama)	640,000.00
Mercer University (Georgia)	134,652.82
Mississippi College (Mississippi)	625,000.00
Ouachita College (Arkansas)	543,000.00
University of Richmond (Virginia)	2,250,000.00
Simmons University (Texas)	500,000.00
Stetson University (Florida)	910,555.82
Union University (Tennessee)	200,000.00
Wake Forest College (N. Carolina)	2,264,158.68
William Jewell College (Missouri)	1,125,114.80
Louisiana College (Louisiana)	300,176.47
—Exchange.	

Dr. F. S. Groner, chairman of the Southern Baptist Hospital Commission, says of the Baptist Hospital in New Orleans:

1. The hospital has cleared \$126,000 during the four years of its operation, over and above all expenses.
2. It cleared \$41,000 last year.
3. Out of its receipts last year it paid all of the annual maturity on the capital debt and \$5,700 on interest of the capital debt.
4. No part of the money received by the hospital from the Co-operative Program has ever been used to defray operating expenses.
5. So far as I know this is the first hospital owned by the Baptists in the South to make money from the beginning, and I know of no institution or board of any kind belonging to Southern Baptists that actually cleared \$126,000 during its first four years of existence.

The Committee continued from the last State Convention study the Denominational Educational Problems of our State is called to meet at Baptist Headquarters, Jackson, Miss., at 2:00 P. M. on Tuesday, June 17th.

The purpose of this meeting is to review the work of the committee, to seek further light on the subject and lay plans for further study.

This committee invites the presence and cooperation of the friends of Christian Education and we beg for criticisms of the plan offered at the Convention last Fall and also for any suggestions for the solution of our problems. If you cannot be present address your communication either to Hon. C. C. White, State Auditor, Jackson, Miss., or to the undersigned.

Remember the time and place of meeting. Tuesday, June 17th, 2:00 P. M., at Baptist Headquarters, Jackson, Miss.

—Bryan Simmons, Chairman,
Box 520, Jackson, Miss.

We have not read a more stimulating book in a long time than Dr. E. K. Cox's recently published volume, "Where Is The Lord God of Elijah?" Nor have we seen one better suited to the needs of our generation. It is not primarily a book of instruction or interpretation. We have an idea that our people are surfeited with that. This is an inspirational message, or series of messages. It is the voice of a prophet, calling people to repentance and consecration and prayer. We preachers need it as much as anybody else. If we heed the call, others will also. Dr. Cox speaks out of a familiarity with the Bible, and a soul saturated with the message which he brings. He introduces Elijah and Moses and Hezekiah and Daniel and shows that their power had its source in communion with God. Last of all he gives us the picture of Jesus in fellowship with the Father through prayer. We do not know a little book which will help more to put men right with God. And we hope that our people will read it earnestly and see that it is widely distributed. The cloth bound edition sells for seventy-five cents, and the paper edition for twenty-five cents.

Editorials

REMEMBER JESUS CHRIST AS RISEN

What is your mental picture of Jesus? What image comes into your mind as you think of him today, now? Pictures are for the purpose of enabling us to realize just how people look. They are found in numbers without end in newspapers and in books. They are a great help in properly understanding and valuing those whom they represent. Pictures of people in our homes are specially valuable in helping us to remember how our loved ones looked, those who are now gone from us.

A mental picture of Jesus is helpful, and it is inevitable in one who reads the Bible. What is your mental picture of Jesus? Pictures of Jesus are exceedingly numerous. There are more pictures of him in the world than of any man who ever lived in it. Many of them are very interesting. They begin with him as a babe in the Bethlehem manger. There is a fine picture of him at the age of twelve. There are pictures of his baptism, of him as a teacher, healer, stilling the tempest, in the homes of the people, at the last supper, in the Garden of Gethsemane, bearing the cross, on the cross, and of the resurrection scenes. All of these are imaginary; that is they are men's conception of Him. Many of them are helpful in visualizing Him, impressing Him on our minds and fixing Him in our memories.

Have you thought about what was the picture of Jesus which remained in the minds of the disciples after He was taken from them and went back to heaven? What is the picture of Him which we ought to treasure, the one which will do us the most good? The exhortation of Paul to Timothy (2 Ti. 2:8) is, "Remember Jesus Christ as Risen from the dead". Better than the popular representation of Him as an infant; no less valuable to us than the representation of Him on the cross, is the memory of Him as risen from the dead. If there is to be any comparison here, you will recall the words of Paul in Romans, "It is Christ that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us".

Why did Paul insist on Timothy's remembering Jesus Christ as risen from the dead? There is good reason for it. They lived close to the period of His earthly life. Many were still living who knew him as the man of Galilee. It was not enough to remember him as a man among men. This might even interfere with their proper appreciation as the Son of God. Paul said "Though we have known Christ after the flesh, yet now we know Him so no more". Let's get that conception out of our minds. If we do not remember Him as risen from the dead we have no adequate conception of who he is.

But it is not merely that we may properly place Him. The conception we have of Him determines the benefits we derive from Him. Timothy was having a hard time. All the people to whom he ministered as pastor in Ephesus were having a hard time. Discouragement threatened them. Their faith needed a good tonic. If they would remember Jesus it would steady their faith. But they must remember Him as risen from the dead. He had gone through all trials. He had faced the worst. He had entered the domain of death. The grave seemed victor. But Jesus rose from the dead. If He overcame death, He can give us the victory all down the line. He says, "Fear not; I am the first and the last, and the living one; and I was dead, and behold I am alive forevermore". It is good to remember Jesus Christ as risen from the dead.

Mrs. Amanda Caldwell left an estate valued at eight or ten thousand dollars to the Alabama Baptist Convention, the interest on which is to be used for ministerial education.

A ROYAL PRIESTHOOD

In other writings words may be empty, being emptied of their content, but in the Bible they are bursting with the fulness of their meaning. When Peter in his first epistle speaks of Christians as being a royal priesthood we may be sure it is no meaningless phrase, but indicates an office and a responsibility which are limitless in their scope and potentiality.

We are influenced in our conception of priesthood by two ideas which tend to prejudice us against the priestly office and ministry. We have seen it so grossly abused in a great ecclesiastical system that our minds revolt at the word. And we are accustomed to think of the priesthood of the Old Testament as having been abolished in the New. It is more correct to say that the Old Testament priesthood was fulfilled in the person of Christ. The sacrifice for sin was made once for all in the death of Christ. But the priestly ministry of intercession is carried on by Jesus at the right hand of God, and by the ministry of intercession by all the people of God on earth.

This last is what is meant by the expression the universal priesthood of believers. All Christians are priests because God does his work of grace through them. If the world is to be saved it must be done through the ministry of believers. The chief function of this priesthood is intercession. As Jesus makes intercession for us at the right hand of God, so we are to fulfill our ministry of intercession on earth.

It takes no argument to convince us that if Jesus should fail to perform this priestly office of intercession for us in heaven, the whole work of Christ for the world would be stopped. All that he has done for us in his earthly ministry would come short of its purpose and come to naught. It would be as if the sacrifice on Calvary for our sins had never been. It would mean that the glory of his resurrection were turned to night, and all his earthly labors and teaching were in vain. His intercession at God's right hand insures to us the full benefits of all his previous work and ministry on our behalf.

Now unless the priesthood of believers is an empty name, a mere compliment in words thrown to us, then it must be true that the benefits of the gospel wait upon the ministry of intercession by God's people here on earth. If it be true that prayer moves the arm that moves the worlds, then the lack of prayer means the failure to set in motion the forces that bring salvation to lost souls. Not to pray is to fail to fulfill our high office as priests of God. It means that the full benefits of the redemption through Christ and the saving grace of God can not come to those for whom it was secured by the death of Christ.

Samuel was a priest, and he said, "God forbid that I should sin against God in ceasing to pray for you". It is because the blessings of Christ cannot come to those for whom they were intended except through prayer, for this reason that Paul in his epistles constantly exhorts the people to pray for him, and as constantly tells them that he is praying for them. There can be no progress without it. All labor is ineffective unless accompanied by prayer.

It is significant that Peter says that Christians are a royal priesthood, that is a kingly priesthood. We are given the power to reign by reason of and by means of this priesthood. Control of moral forces, of material agencies are in our hands by reason of prayer. Jesus came to exercise the right of kingship by reason of fulfilling his priestly office. And we come to exercise the power of princes through the ministry of intercession.

The Western Recorder of last week was a Goodwill edition. It was largely a Louisville edition and well patronized by local advertisers. It was well done.

Pastor I. N. Strother of Seventh Church, Memphis, passed away recently at the age of 74. He had for nearly half a century been pastor in Kentucky and Tennessee.

THE LOST NOTE OF PAIN

In recent years every effort has been made to set forth the pleasant and attractive side of the Christian religion. We have sought to show that it is not a gloomy but a joyous life; that it does not make those who receive and possess it unhappy, but increases their joys and enhances their pleasures. This is all good and proper, and too much cannot be said along this line, if it is borne in mind that these joys are primarily spiritual and that physical comforts are secondary as the byproducts of our religion. The end and aim of all true religion is godliness, to be attained at any cost, and to be made available for all men.

It is that this godliness or righteousness is to be secured at the cost of suffering that we are now emphasizing, because it has largely been eliminated from the present day conception of religion. We are thinking of that high note of the apostle Paul in Romans when he says, "I have great grief and unceasing pain in my heart". This is the lost note in our present day religion.

We do not advocate the cultivation of unhappiness. We do not wish for pain for pain's sake. No Christian has an ambition to be miserable. The only reason for speaking of this subject is that progress in the Christian life and success in the service of God are impossible without distress of soul, without some measure and some kind of suffering.

We sing—or rather we used to sing,

Shall I be carried to the skies
On flowery beds of ease
While others fought to win the prize
And sailed through bloody seas.
No I must fight if I would win;
Increase my courage, Lord
I'll bear the toil, endure the pain,
Supported by thy word.

Jesus prepared his disciples for the hardships they were to undergo by telling them beforehand. "They shall put you out of the synagogues; yea the hour cometh that whosoever killeth you shall think that he offereth sacrifice to God". He also warned Paul of the things he was to suffer for Jesus' sake. And Paul in turn wrote to the Thessalonians commending their conduct under suffering. He says to the Philippians that their suffering is a token from God of their salvation.

But we are not now so much concerned about the suffering inflicted upon us by others as the inward pain and distress born of concern for the salvation of others and the desire for our own sanctification. The old saying is still true that when Zion travails children are brought forth. Paul speaks of his anxiety for the Galatians by saying "My little children, of whom I am again in travail until Christ be formed in you".

We shall not be promoted in Christian life except by drinking his cup and being baptized with his baptism. We shall not be greatly used of God in soul winning until we can feel with Paul, "I have great grief and unceasing pain in my heart". Is it not worth while to pray God to give us such concern as shall rob us of sleep and appetite? Be afflicted and mourn and weep. Let your laughter be turned to mourning and your joy to heaviness.

The contest in the will of Mrs. Opdyke of Jamestown, N. Y., has been decided in favor of the Southern Baptist Convention, which has received \$112,000 for use of students in the mountain schools. Ninety-one students were helped last session.

Dr. T. W. Croxton accepts the call to the Chair of Bible in Ouachita College in Arkansas, and will surrender his editorship of the Baptist Advance as soon as his successor can be secured. He had already made a good impression on all who read the Advance.

Pastor Ben Cox of Central Church, Memphis, was given the degree of Doctor of Divinity by the trustees of Union University.

BAPTISTS IN JACKSON

The Baptist situation in the capital city is not entirely satisfactory. This statement will seem startling to some of the Baptist folks in Jackson. They may even be disposed to challenge its correctness on the moment. But a study of Baptist affairs in Jackson will bear out the statement in the first sentence.

We rejoice in all the good that has been done and the progress that has been made. Some of the best pastors in the world are here and there are many good things that could be said about the churches. Three churches have put up good buildings in the past few years and the machinery is running smoothly. There has been growth in the membership of the churches and there is a complacent satisfaction with things as they are.

But things are measured relatively. And compared with the growth of the city there has not been a corresponding growth in the churches. Ten years ago Jackson had a population of 23,000 people. Today the population of Jackson is 48,000. That is in ten years there has been a growth of over one hundred per cent; the population has more than doubled. In this same time there has been only one new Baptist church organized. That is the population has increased over one hundred per cent, but the number of churches has increased only 25 per cent.

Of course the membership in the four churches of ten years ago has grown in a commendable way. But the growth in membership does not equal the growth in population. And the fact that the number of churches has been increased by only one means that we are not reaching our constituency and our possibilities. There are hundreds of Baptists in Jackson who are not members of any church. And there are hundreds in the churches who are doing nothing, largely because they belong to big churches and don't know anything to do.

There are hundreds of people in Jackson who are not being enlisted in Christian work. The growth of a church into great numbers does not foster individual interest and responsibility. The tendency of a big church is to degenerate into a great organization; and the effort is to make it a successful financial machine. This leaves a large part of the people untouched. The multiplication of smaller churches tends to put responsibility upon individuals and so to reach the unsaved and unenlisted.

From 1900 to 1920, between these years the number of white Baptist churches in Jackson increased from one to four. That is we had four times as many churches in 1920 as in 1900. But while the population of Jackson grew in the past ten years much more than it did in the previous 20 years, the number of churches has increased by only one.

There are sections of the city that are not within two miles of a Baptist Church. In the west half of the city there are four Baptist churches. In the east half there is only one. And there is a growing community east of the river in which there is no Baptist church and no effort to start one. In this same community there is a new and handsome public school building, better than in many good sized towns in Mississippi.

In the matter of gifts to missions we have not grown according to our numbers and our wealth. The gifts to missions are probably about the same figure they were ten years ago, while the population has more than doubled, and the wealth of the people has probably grown faster than the population.

At the last meeting of the Baptist State Convention the need of mission work in Jackson was brought to our attention and the matter referred to the Convention Board. It is there in cold storage. It ought not to be necessary for the State Board to come to the help of Jackson. It were better for the Baptists in the city to provide for their own mission needs.

The Christian Herald of recent date had a full and interesting write-up of Dr. Ben Cox's work in Central Church, Memphis.

PRESENT STATUS OF THE MOUNTAIN SCHOOLS

J. W. O'Hara, Supt.

The Home Mission Board at its recent meeting continued support of seven schools as follows: Eldridge Academy, Eldridge, Ala.; Sylva Collegiate Institute, Sylva, N. C.; Fruitland Institute, Hendersonville, N. C.; Watauga Academy, Butler, Tenn.; Barbourville Baptist Institute, Barbourville, Ky.; Hazard Institute, Hazard, Ky.; Magoffin Institute, Salyersville, Ky. They remain in advisory relationship to the ten other schools of the system, allowing the Superintendent to assist in securing teachers, counsel in the operation of the schools, and render such help otherwise as may be within the power and time of the Superintendent.

The appropriations for the schools is very small, due to the fact that the Board had very little money to appropriate after fixed charges and indebtedness were taken off. This will necessitate the schools making local appeal for support, and appeal elsewhere to those specially interested in this phase of the work. The Superintendent will be glad to correspond with interested individuals about the special needs of particular schools and the system in general. Communications may be addressed to J. W. O'Hara, Asheville, N. C.

During the year, surveys will be made seeking to ascertain the real needs of the mountains, looking toward an enlargement of the work. The mountain schools furnish a splendid missionary contact at present. It is the purpose to use this as the starting point looking toward missionary education, evangelism, enlistment, and training a mountain ministry. We can do little more than hold at present, but contacts can be made and foundations laid for an advance when the Board gets in better financial condition.

There are approximately seven million people in the mountains and the valleys between. Possibly three million are unsaved. The churches in the rural sections of the mountains are not more than ten per cent enlisted. The ministry is greatly handicapped in lack of preparation. The field will be carefully studied during the year with a view of solving some of these problems. Holy Rollerism, Adventism, Unionism, Modernism and other hostile forces must not be allowed to take away our heritage in the mountains. The virile leadership furnished in the past, that which will come in the future, the possibilities of this virile race of purest American blood, and the worth of millions of unsaved souls in the Highlands call for a larger investment of men and money on the part of Southern Baptists. The investment promises the largest returns in missionary results and a trained leadership.

SUNDAY SCHOOL ATTENDANCE JUNE 1

Meridian First Church.....	754
Collection \$50.69	
Okolona Church.....	169
Collection \$9.83	
Brookhaven Church.....	571
Baldwyn Church.....	162
Jackson First Church.....	631
Jackson Calvary Church.....	848
Jackson Griffith Mem. Church.....	284
Jackson Davis Mem. Church.....	366
Jackson Parkway Church.....	183

Give the negro a chance, Texas. When freed in 1865, 90 per cent of the negroes were illiterate. By 1920 the illiteracy of the group had fallen to 23 per cent, and it is being further reduced every year.—The Baptist.

It looks like a people who have had illiteracy reduced from 90 to 23 per cent must have been given a chance, or, better still, a pretty good lift.

Howard College, Baptist, in Birmingham, had over 1000 students last session, not including the Summer School. There were 109 in the Senior class. Dr. L. E. Barton preached the commencement sermon. Hon. W. R. Spight made the baccalaureate address and was given the degree of LL.D.

WILL THE MOSLEMS OF INDIA REMAIN LOYAL?

Dr. Samuel M. Zwemer, the author of a new book "Across The World Of Islam," is an authority, in this country, on the subject of present-day Mohammedanism. In a recent interview, he said: "India is the largest and most important Moslem country in the world. Nearly seventy millions of its vast population constitute a 'minority', of great power in the world of Islam. Indian Moslems exert a world-wide influence through their Diaspora and their press." The daily press tells of the unrest on the frontier, but the reader of Chapters I, II and XVI in Dr. Zwemer's book will have the key to interpret the actual situation. Dr. Julius Richter of the University of Berlin writes: "There is hardly anyone, even among the Orientalists, with such a comprehensive and intimate knowledge of present-day Islam as Dr. Zwemer."

In the interest of economy there was, at the meeting of the Home Mission Board a few days ago, a rearrangement of the work at headquarters in Atlanta. The superintendency of the Church Extension work was combined with that done by the Executive Secretary. Dr. A. J. Barton has had charge of the Extension work for several years and has proved very efficient in it. He now turns over the work of this department to Dr. J. B. Lawrence, the Executive Secretary. By this and other economies there is a reduction of something like \$90,000 in the operating budget. All will regret to see Dr. Barton retire from the Home Board work; but everybody will commend the Board for its effort to reduce the expenses to the lowest limit. In spite of diminishing receipts last year the Board was able to show a reduction in its indebtedness.

The meeting at Baldwin will begin August 24. Rev. E. P. Baker of LaBelle Place Church in Memphis is to assist the pastor.

In reporting the future plans of Dr. J. W. Provine the printer made us say that he will have charge of the Department of Organic Christianity, when it should have been Organic Chemistry.

We hear that Dr. F. M. Purser and wife of Oxford will take a trip this summer to Palestine and other countries along the Mediterranean. We wish for them all happiness in the voyage, much profit from their experience and a safe return.

Pastor Cothen of Richton welcomed 34 into the membership of Richton Church during the meeting in which W. A. Greene of Meadville preached and brother Atley J. Cooper led the singing. Brother Greene is the Will Rogers among our preachers, and was back in the old home neighborhood in this meeting.

A Sunday School has recently been organized in East Jackson, across Pearl River. Last Sunday there were 28 present, ten in the beginners department, six in the primary, four juniors and eight adults. Mr. W. L. Cooper of Calvary Church is superintendent and the prospects are good for steady growth. At present they meet under a mill shed.

Pastoral Changes: E. A. Ingram goes from Orange, Texas, to Highland Church, Shreveport, La. J. V. Tinnin has resigned at Nachitoches, La. C. E. Lancaster becomes pastor at Coleman, Texas. Dr. C. T. Alexander has been called to Colonial Ave. Church, Dallas. W. H. Evans is called to Semmes and Wilmer, Alabama. J. E. Evans goes to Winter Garden, Fla. Mark Ferges goes from Kenner, La., to Newbern, Tenn.

Brother W. B. Holcomb and wife of Brookhaven recently celebrated their fifty-first wedding anniversary.

(Continued from page 2)

that Southern Baptist rural churches are dying by the wholesale, these figures show that the rural churches in the Southern Baptist Convention are not losing ground. On the other hand they are gaining ground at a rapid rate, and at the same time are helping greatly to strengthen our town and city churches.

For fifty years these rural churches have given the best they had to our denomination. They are constantly sending their best leaders and preachers to the town and city churches and yet they successfully win 119,502 lost people to Christ in one year. In view of this achievement, is it not most unfair and even shameful to brand these rural churches as failures and accuse their pastors as being ignoramuses? That these rural churches have not only held on but actually made progress is not a sign of decay, but of eternal faith and a divine mission. Measured by every legitimate test, by numbers, by baptisms, leaders furnished and money contributed, Southern Baptist rural churches have not failed but on the contrary have made good progress.

To be sure they could have done more nobly and as for that so could all the churches. And it becomes readily apparent to all fair-minded thoughtful people that in order to help them it is not wise to condemn them and hold their pastors up to ridicule, but the sensible and Christ-like thing to do is to commend them for what they have done and encourage them to attempt greater things for Christ.

THE BAPTIST BIBLE INSTITUTE—A CENTURY PLANT

Alumni Address by Dr. B. C. Land, of Quitman, delivered at meeting of Alumni in New Orleans, May 1930, and published by unanimous request.

One hundred years from the first recorded mention of the founding of an institution in New Orleans for the training of preachers, missionaries, and other religious workers, the Baptist Bible Institute was established. This interesting fact of history provoked from the fertile mind of Dr. B. H. DeMent, the beautiful figure,—The Baptist Bible Institute,—A Century Plant.

The Century plant is a genius of about one hundred and fifty species belonging to the family Amaryllidaceae and occurring in the arid and even desert regions of America. The most familiar species in cultivation is the Agave Americana, "The American Century plant." The plants are characterized by the rosette of stiff, fleshy and often spiny-edged leaves on or near the ground, from the center of which arises, a tall flower stalk, sometimes forty feet high, bearing a large cluster of flowers. Many species are cultivated as ornamentals, but in Mexico they are very useful plants. The Baptist Bible Institute is a genus of three species belonging to the Southern Baptist Theological seminary family, and is located in New Orleans, Louisiana, the Metropolis of the South, "America's Most Interesting City." It is the youngest member of the family.

Agave (Century plant) is derived from a Greek word which signifies noble, high-born.

The Baptist Bible Institute, like the Century plant, is high-born. It is not like Ishmael, a child of nature; but like Isaac, is a child of the Spirit. It has been very aptly called "a child of Providence." The thought was conceived of the Holy Spirit in the mind of a noble Baptist business man of New Orleans.

In 1817, this man, Mr. Cornelius Paulding, mentioned to Mr. J. A. Ranaldson, a missionary of the Triennial Convention, the need of an institution in New Orleans for the training of preachers, missionaries, and other religious workers. Four years before the organization of the Southern Baptist Convention in 1845, Dr. Basil Manly, Senior, wrote to his son, Basil Junior, expressing the conviction that a theological institution should be established in New Orleans for training of preachers, missionaries and other types of Christian workers. The germ smoulder-

ed nearly one hundred years in the Baptist consciousness before it began to germinate.

Finally, in 1914, ninety-seven years after the thought was conceived in the mind of Mr. Paulding, it began to take shape, when Dr. P. I. Lipsey, Editor of the Baptist Record, the official organ of the Mississippi Baptist Convention, made editorial mention of the need of such an institution in New Orleans.

In 1915 an informal conference of friends of the enterprise was called to meet for consultation in the Cotton Hotel in Houston, Texas. The late Dr. John T. Christian, M. E. Dodd and G. H. Crutcher were appointed to bring the enterprise before the Southern Baptist Convention and the Louisiana and Mississippi State Conventions. Two years later, in 1917, a memorial of a joint committee from the Baptist Home Mission Board and the Louisiana and Mississippi State Conventions was presented by Dr. M. E. Dodd to the Southern Baptist Convention, in session in New Orleans; at which time the Convention authorized the establishment of such a school. The Baptist Home Mission Board and the Baptist Sunday School Board were instructed to cooperate with other interested bodies in establishing and safeguarding a school in New Orleans, "which should have the English Bible as the heart of its curriculum, with missionary training courses, personal workers' courses, pastoral training courses, Sunday school training and gospel music courses, grouped around that center, for pastors, missionaries, Christian laymen and women who desire to better fit themselves for service."

A Board of Directors was chosen and their first meeting was held in the historic Coliseum Place Baptist church of New Orleans, July 10, 1917. The school was named the Baptist Bible Institute. Dr. Byron Hoover DeMent, pastor of the First Baptist Church of Greenwood, South Carolina, was elected President. Dr. DeMent accepted and began work October 1, 1917. One year later, October 1, 1918, the Baptist Bible Institute opened its doors for students. Thus the dream of Mr. Paulding one hundred years before had come to pass. The Century plant had at last bloomed.

The Century plant is cultivated as a decorative or garden plant. Some species flower every year, and others only occasionally. The tall stalk which arises from the center of the heavy leaves near the ground bears a large cluster of beautiful flowers.

The Baptist Bible Institute property located at 1220 Washington Avenue, New Orleans, is very beautiful and attractive. It's beautiful campus with its big, stately live-oaks, its historic Administration Building with its unique "mirror room," said by some to be the "most beautiful thing this side of the Atlantic," and its pretty Gothic-style chapel built of gray Bedford stone, are an unending source of pride and joy to "the Institute family" and to an ever-enlarging group of interested friends.

The Century plant however, is not simply ornamental. It is a very useful plant. The leaves yield a coarse fibre used in the manufacture of thread, twine, rope and "sisal hemp" extensively used for cordage.

The Baptist Bible Institute is not merely a beautiful spot in "The Crescent City." It is one of our most useful institutions. It is filling a mission in New Orleans and contiguous territory which no other institution is filling; and indeed, which no other can fill.

It is an invaluable blessing to the Baptist Cause as a liberalizing agency. It has done much to break down prejudices hoary with age against Baptists and their historic teachings. Twelve years ago when the first permit was secured for street preaching, it required several hours to obtain it; but now no permit is required.

It has also greatly helped to acquaint the masses in New Orleans and adjacent territory with Baptists and their doctrines. When the school was established in the great mission territory Baptists were practically unknown to the great multitudes, but such is not true today.

The school has been and is a great missionary

and evangelistic agency. Baptists have made more progress in New Orleans during the life of the Bible Institute than in the previous one hundred years. During this period the number of Baptists has increased from 1,242 to nearly 5,000. The number of churches has increased from six to eighteen; while local church expenses have increased from \$15,000 to \$120,000. During the same time Cooperative Program receipts have increased from \$3,000 to \$24,000. Two good will centers and the Southern Baptist Hospital have been established during the same period.

Students of the Institute preach, sing and do personal work at more than forty different places in the city weekly,—on the street corners, on the docks, in the jails, in the hospitals and on the great sea-going vessels. It has been conservatively estimated that these students do gratuitously \$40,000 worth of missionary and evangelistic work in and near the city annually.

The far-reaching influence of these young, valiant soldiers of the Cross of Christ cannot be properly evaluated in time. Eternity alone will reveal fully what these heralds of "God's Gospel" mean to "the land of Evangeline."

The two best-known Mexican drinks, called "mescal" and "pulque" are obtained from the Century plant. "Pulque" is known as "the national drink of Mexico." These drinks are favorite beverages of the Mexicans and of the inhabitants of Central America, and some parts of South America. They are also antispasmodic in their effects.

Hundreds of men and women have been stimulated to a larger and more effective life for Christ by the training received at the Baptist Bible Institute; and intoxicated by a deeper, keener insight into God's blessed, inspired Word, and by the Holy Spirit, have gone out into the world to fill great places of trust and responsibility in the Kingdom of God. One illustration will suffice. A few years ago a young man with large possibilities, but untrained, untried and inexperienced, enrolled as a student in the music department. He came from a dental office in Memphis, Tennessee, though Mississippi was his native State. He grew unusually rapidly. Soon his ability was recognized by the school. He kept growing all the time. He is still growing, and "the end is not yet." He is now choir director of the great Calvary Baptist Church of New York City. I refer to Mr. O. J. Thompson.

Scores of former students and graduates can testify that the larger knowledge of the Word of God and the deepening of their spiritual lives while in the Bible Institute have been antispasmodic in their effects on them. Before entering this great school of the prophets they were afflicted with religious spasms which had various and sundry effects. The healing fountains of the Baptist Bible Institute have completely cured this awful malady; so that they are no longer "religious spouters," but are perennial, ever-blooming missionaries of the Cross of Christ.

The Century plant is found in the arid and even desert regions of America.

The Baptist Bible Institute is located in New Orleans, "the gateway of the world, the spiritual Sahara of the South,—the greatest and ripest mission field in the bounds of our "Southern Zion." It is an American-foreign city. Greeks, Slavs, Italians, Russians and French are all found in large numbers here. It is a city of almost a half million people. Thirty-three per cent of the population of Louisiana live here. It is larger than Knoxville, Nashville, Chattanooga, Jackson and Memphis, Tennessee all combined. These cities have one hundred and three churches with a membership of 40,000; whereas New Orleans has only eighteen churches with a total membership of nearly 5,000. A half million French-speaking people and 50,000 Italians live in New Orleans and surrounding territory. What an opportunity for the gospel of Jesus Christ and what a challenge to the love and faith and missionary heroism of our people is this great country!

The Baptist Bible Institute, unlike the Century plant, is an ever-blooming institution. It

bloomed the first time October 1, 1917, when Dr. B. H. DeMent entered upon his "labor of love" as President, and it has been blooming continually since that heaven-blessed day. It blooms in "the Crescent City" through its students and faculty and the official force; it blooms among the French-speaking people through that mighty apostle to the French, Rev. L. C. Smith; it blooms among the Italians through its Italian students and missionaries; it blooms among the Jews through the Noblitts; it blooms in the Sunny South and the liberal North through its hundreds of former students and graduates "who count not their lives dear unto themselves."

How blessed it is to know that it blooms not only in the home land but in the far-distant mission fields of the world. It blooms in China with her 440,000,000 population, through the Strothers, the Leonards and the Abernathys; in India with her 323,000,000 souls, through Hallie Lee Stoudenmire; in Africa with her 180,000,000 people, through the Richardsons; and in South America with her 50,000,000 population through Miss McIlroy and the Freemans.

If it please God, may it bloom "wherever the sun does his successive journey's run," with richer lustre, deeper hue and sweeter fragrance until Jesus comes to take us to be with Him.

BRITISH BAPTIST LEADERSHIP

(By Dr. J. H. Rushbrooke)

The New President

Mr. Arthur Newton has been installed as president of the Baptist Union of Great Britain and Ireland at the annual assembly in Liverpool. No one has more richly earned the highest recognition in the gift of the denomination. Mr. Newton is about seventy years of age, but in full vigor; and his long experience and manifold labours in Church and Sunday School and in the London Baptist Association have been crowned by remarkable success as the Chief Commissioner (i. e. the business organiser) in connection with the appeal for the Superannuation Fund. Over half a century of capable voluntary service justifies his call to the chair; and I see in it one more sign of the warm appreciation in which Baptists hold not only Mr. Newton, who is himself worthy of all honour, but the type he represents—the loyal, hardworking, non-ministerial Church member, without whom no ministry could be effective, and no church could maintain its existence.

The New Vice-President

The Vice-President of the British Union elected at Liverpool (and who will become president next year) is the Rev. Carey Bonner. Mr. Carey Bonner is a Baptist minister, most of whose life has been given to interdenominational Sunday School work, though he has always been very ready to assist the Baptist Union or the World Alliance. In connection with musical questions, in which, as in all matters affecting young people's work, he is an acknowledge expert, he has rendered considerable service. His Presidential year will probably be marked by special emphasis upon the Sunday School and Young People's work.

SCIENCE CONSTANTLY CHANGES ITS ATTITUDE

Professor George McCready Price has rendered a noble service to the truth by giving to the world a book entitled *A History of Some Scientific Blunders*. Professor Price is a well known scientist and the author of many scientific books. In this book he takes up and minutely examines a large number of scientific deliverances. To those who really know, the path of science is strewn with the wrecks of abandoned theories. Science constantly changes its mind as it sloughs off outgrown theories. It is laughable to hear the phrase "Science says." This little book, by a man of acknowledged standing in the scientific world, will really open the eyes of many people. It goes without saying that the author is a devout believer in God's Word.—*Watchman Examiner*.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

(Continued from last week)

The poor do not complain of the tithe. The Christian with an income of twenty-five dollars a week is likely to worry less about his tithe than he would if his earnings jumped to a hundred a week. And with a quick rise to twenty thousand a year he would need uncommon grace if he stuck to his tithing.

If I pay one-tenth, shan't I be that much poorer?

Thomas Kane, through forty years, sent out persistently one question:

"It is my personal belief that God prospers in temporal affairs those who honor him by setting apart a definite proportion of their income to His service. I have never known an exception. Have you? Please give me any facts within your personal knowledge on this subject. Especially give the facts if you know of any exceptions."

This question he circulated, in the aggregate, in many millions of his pamphlets. Nobody knows how many. But enough.

In all those forty years three men wrote in to say that tithing had been a loss to them, and they regretted having begun it.

One of them had speculated in eggs, and spring set in early, so that he went broke. He thought the Lord should not have tempered the wind to the hens, when he had a lot of high-priced eggs in cold storage.

Another had come to grief in a real estate transaction. He felt that as a tither he was entitled to more protection from the vagaries of real estate than he had received.

The third man actually seemed to make out a case. He had found neither prosperity nor happiness in tithing, so he gave it up.

Mind you, I don't say there weren't others. Thousands of people have begun to tithe and found they couldn't stand the pressure.

But my observation has been that there is more temptation to quit on a rising income than on a falling one.

It takes a certain amount of Christian stamina to increase one's tithe from \$100 on a \$1,000 income to \$500 on a \$5,000 income; and even more when the increase is larger. Some men's sense of proportion is not as keen as their sense of actual numbers. They tend to forget the tenth, and think only of those very real dollars.

Is not the tithe really a special tax on the Christian, from which the non-Christian goes free?

On the contrary, the Christian escapes so many expenses that fall on the non-Christian that his tithe might easily be justified as purely a thank-offering.

Look at the Christian! Without any least trace of Pharisaism, he can be thankful that he is not taxed as other men are.

Many non-Christians pay for their various vices, large and small, at least as much as the tithe. The Christian has no such expense.

Many non-Christians feel the need of constant excitement, which is expensive, to keep from being unbearably bored by life. The Christian finds life infinitely interesting, and can get his thrills not only more innocently, but at much lower cost.

Many non-Christians are worshipers and slaves of things. They must satisfy their lust for possessions. It costs a lot. The Christian knows how to keep things where they belong; his servants, not his masters. And he needs fewer of them.

When a Christian sees how other men pay both in money and in vital force for their pet vices—for sensuality, for avarice, for greed, for prejudice, for revenge, for hate, for sheer folly, then the tithe seems not too much, merely as a thank-offering for what he escapes.

Should not some give more than the tithe?

Of course they should. A poor man's tithe is a much bigger part of his living than the rich man's. The rich Christian will find that he has a large margin after paying for the necessities of life and the obligation of his position in the world. Therefore he will—as many do—make free-will offerings according to his sense of God's grace and the Kingdom's need.

Many rich men have done this. They do not advertise it, but thousands of churches, colleges and philanthropic institutions all over the land are part of the evidence.

How can people tithe whose incomes are irregular, complicated and variable in amount?

Before the passage of the Sixteenth Amendment that seemed a real question. At any rate, farmers and others found it difficult to calculate their tithable income. It could be done, and it was done. But many found the figuring too difficult and complicated.

Since then we have all gone to school to Uncle Sam. He has taught us how to figure our incomes. What is more, he has made us do it.

No income is today too big or too complicated for the computation of the income tax. There's a way to get at it.

For those who are below the exemption line, simple directions are available from the stewardship departments of the churches which greatly lessen the labor and uncertainty of the computation.

Of course, any man who does not receive a salary, but runs his own business, will reckon his tithe on his net income, not on his total receipts. He will deduct the expenses necessary to the carrying on of his business, precisely as he does in making out his income-tax schedule, except that he will not deduct the exemption of \$1,500 for single persons or \$3,500 if married. Why? The tithe is a privilege. The income tax is a tax. Such exemptions as are proper to a tax would deny, to nine-tenths of all Christians, any share whatever in supporting the work of the Kingdom of God.

Anyway, the man who for conscience' sake decides to tithe his income will not quibble over nice points of deduction and exemption. He will satisfy his own Christian conscience, and he needs no other standard.

Does paying the tithe produce any indirect benefits?

It produces so many that an economist would approve it on that ground alone. Just as part of the value of the cotton crop and of a hundred other industries is in their by-products, so with the tithe.

It makes an end of Christianity mendicancy. No more "begging for God."

No more concerts for cash, socials for shekels, dinners for dollars.

No more "donations"; no more missionary barrels full of ancient clothes instead of cash for the poor frontier preacher; no more hold-ups of the town merchants for discounts, ads, and free deals generally.

No more fooling of anybody as to what constitutes "Church work." Consider the release of energy which would come to a tithing church by no more than the ending of the eternal struggle with finances!

Would not the tithe bring in too much money for the causes to which it was given?

I'll be frank with you. If every Christian tithed, the returns would be too great for the churches and other institutions to use wisely, as they are now organized.

(Continued next week)

There were 350 indicted in Chicago last week for conspiracy to violate the federal prohibition law.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

President, Mrs. A. J. Aven, Clinton

Vice-President, Mrs. G. W. Riley, Clinton

Corresponding Secretary, Miss M. M. Lackey

Chairmen of Districts

District I, Miss Una Montgomery, Pickens
District II, Mrs. M. F. Doughty, Shaw
District III, Mrs. A. L. Fitzgerald, Crenshaw
District IV, Mrs. J. W. Brown, Tupelo
District V, Mrs. Isham Evans, Shuqualak
District VI, Mrs. H. F. Broach, Meridian
District VII, Mrs. J. H. Mathews, Gulfport
District VIII, Mrs. I. L. Toler, Gloster

Young People's Leader, Miss Fannie Traylor

Young People's Counselors

District I, Mrs. L. R. Williams
District II, Mrs. R. A. Eddleman, Lula
District III, Mrs. J. N. Berry, Tupelo
District IV, Mrs. Jack Seitz, West Point
District V, Mrs. W. D. Cook, Forest
District VI, Mrs. C. H. Ferrell, Laurel
District VII, Mrs. S. A. Williams

Members at Large of Executive Board

Mrs. Christopher Longest, Oxford
Mrs. J. K. Armstrong, Louisville
Mrs. Claude Anding, Flora
Mrs. Ned Rice, Charleston
Vice-Pres. B. W. M. U. Aux. S. B. C., Mrs. A. J. Aven, Clinton
Recording Secretary, Mrs. D. C. Simmons, Jackson

(Continued from last week)

Hear! Hear! Messages from Training School and Margaret Fund students.

Mrs. Hard of Hearing: (Enraptured, takes ear trumpet from her ear and examines it with delight.) Never have I dreamed of an acousticon like this! Why it brings the whole world to my door! (reads name.) Oh, Doctor, here's the money, and I thank you a thousand times for this magic ear trumpet. I never guessed what I was missing in life till you gave me this! What a marvelous invention for hard of hearing Christians! (As she leaves the room she holds the trumpet against her ear once more, saying:) Oh, yes, I hear as clear as day!

(Enter Miss Heart Weary).

Nurse: Oh, Miss Heart-Weary, I'm so sorry that the Doctor has just gone out. Is there anything I can do for you?

Miss Heart-Weary: Oh, Faith Fixit, I wish you could do something for me. I have nothing to live for any more. I'm just a lonely, useless woman, no good to anybody. Not a soul dependent on me, not a person needing me! I have no ambition left—I just drang through one heart-weary day after another.

Nurse: (Gently) Oh, my dear, forgive my asking it, but can you still kneel? (Miss Heart-Weary assents and quietly kneels before her chair.) And can you bow your head and fold your hands. (She complies; the Nurse places before her, on the chair seat, a copy of the Prayer Calendar, found in Royal Service.) Then I want to lay before you the names of hundreds of men and women in the Baptist Denomination, many of whom are lonely and discouraged and more overworked than you have ever dreamed of being! They are carrying your burdens, Miss Heart-Weary; they are wearing out their lives far away from their families, in hot climates amid many discomforts, in order to do your work in the world. They are looking to all good Baptists to use this prayer calendar daily. Oh, my dear, they are your brothers and sisters—adopt them! They are your relatives, pray for them! They are your family in Christ Jesus—love them! (They form a tableau, Miss Heart-Weary kneeling, the Nurse with her hand on Miss Heart-Weary's shoulder, her head bent in prayer also, as some one behind the scenes sings clearly, but softly, one verse of "Take Time to be Holy" or "Sweet Hour of Prayer.") Exit.

(Adapted from "More Short Missionary Plays" by Applegarth. Although this is light and easy to give, there is a message. Those taking part should be familiar with the magazines and papers discussed. The messages will be more effective if all taking part will meet for prayer before giving the playlet.—J. G. B.)

—BR—

From the Foreign Mission Board
To the Woman's Missionary Union:

We have had a glorious year in our foreign fields. In spite of the disturbed conditions experienced on several fields, the falling off in our income and the loss in the personnel of our missionary force, the work has gone forward encouragingly. We had 13,250 baptisms, which is about one thousand more than we have ever reported in a single year. The schools have been remarkably successful this year in leading their students to accept Christ as Saviour. Great re-

vivals have occurred in several of the schools. Many other inspiring features can be found about our work in our full report.

Our Board has been keenly sensible of the sympathetic and substantial cooperation of the Woman's Missionary Union. In no previous year has the support of the women been more cordial and helpful. The great Lottie Moon Christmas Offering saved us from humiliating defeat. Had not the women provided for the return of sixty missionaries and the salaries of the forty sent back last year, our Board would have been well-nigh paralyzed. What better investment could be made than this of returning 100 missionaries to their fields? This gift not only brought joy over their return to service to the missionaries who were sent back, but also inspiration and encouragement to their fellow-workers who were ready at the front.

The application of the other portion of the Lottie Moon Christmas Offering to the reduction of our debt was a profoundly appreciated blessing. This gift amounted to about half the sum we were able to place to the reduction of the debt this year.

The striking helpfulness of the Lottie Moon Offering leads us to wonder whether this offering will not become the symbol of material watchfulness which will in the future step in and provide for those critically needy features of our work that the Board would otherwise be forced to neglect. This offering will be able to provide some advance in the work, when the Board, over-burdened by obligations, would be compelled to stand still.

T. B. Ray, Executive Secretary.

—O—

Missionaries Returned by the Lottie Moon Offering 1929

Mr. and Mrs. H. P. McCormick—Iwo, Africa (Travel).

Rev. and Mrs. T. C. Bagby—Sao Paulo, Brazil.

Mr. and Mrs. T. B. Stover—Rio, Brazil.

Rev. and Mrs. R. Cecil Moore—Concepcion, Chile.

Rev. and Mrs. C. G. McDaniel—Soochow, China.

Rev. and Mrs. J. T. Williams—Shanghai, China.

Miss Florence Lide—Hwanghsien, China.

Dr. Ethel Pierce—Yangchow, China.

Mrs. L. W. Pierce—Yangchow, China.

Rev. and Mrs. R. A. Jacob—Laichowfu, China.

Miss Edna Teal—Yangchow, China.

Mrs. Earl Parker—Pingtu, China.

Miss Leonora Scarlett—Kong Moon, China.

Dr. and Mrs. C. A. Hayes—Canton, China.

Mrs. W. H. Tipton—Shanghai, China.

Miss Effie Baker—Fukuoka, Japan.

Rev. and Mrs. C. W. Branch—Monterey, Mexico.

Mrs. J. R. Saunders—Shiuchow, China.

Rev. and Mrs. A. B. Christie—Petropolis, Brazil.

Mrs. Rosalie Mills Appleby—Petropolis, Brazil.

Rev. and Mrs. R. M. Logan—Buenos Aires, Argentina.

Rev. and Mrs. C. F. Stapp—Aracaju, Brazil.

Rev. and Mrs. A. B. Langston—Rio, Brazil.

Rev. and Mrs. W. D. Bostick—Pochow, China.

Mrs. W. H. Berry—Bello Horizonte, Brazil.

Mrs. O. P. Maddox—Belle Horizonte, Brazil.

Rev. and Mrs. Dan Hurley—Bucharest, Roumania.

Miss Ray Buster—Rio de Janeiro, Brazil.

Miss Margie Shumate—Shiu Hing, China.

Mrs. C. L. Culpepper—Hwanghsien, China.

Rev. P. H. Anderson—Canton, China.

Miss May Perry—Abeokuta, Africa.

Miss Grace Wells—Chinkiang, China.

Rev. and Mrs. L. E. Blackman—Yangchow, China.

Miss Lillian Thomasson—Shanghai, China.

Miss Lillie Mae Hundley—Shanghai, China.

Miss Lilla E. Echols—Yangchow, China.

Rev. and Mrs. C. K. Dozier—Fukuoka, Japan.

Rev. and Mrs. E. H. Crouch—Corrente, Brazil.

Mrs. J. L. Bice—Maceio, Brazil.

Miss Nell Putney—Shiuchow, China.

Miss Hannah Fair Sallee—Shanghai, China.

—O—

As we go to press your two Secretaries are just back from the District Meetings; Miss Traylor having visited those in the northern section of the State and Miss Lackey the southern.

Those of you who attended a Meeting know how fine they each were. To those who wanted to go and could not, we hope to give a message from each Meeting on this page next week.

—BR—

TO PAY THE DEBTS

—O—

Malvina, Miss., May 27, 1930.

The Baptist Record,

Jackson, Miss.

Dear Brethren:

I see so much in the church papers about the Mississippi Baptists debts, and so little arrangements for the cancellation of these debts, I am moved to make some kind of a feeble suggestion for the removal of this blot from our record.

As I understand it, the Mississippi Baptists owe something like \$300,000. Now, I am persuaded to believe that there are at least 300 Christian individuals in our State, or interested in it, who would welcome an opportunity to give back to God, of His bountiful blessings of us, \$1,000 each, and for this offering to be used for no other purpose than the settlement of all our debts.

If there are as many as 300 who feel, as the writer does, that it is their duty and privilege, and according to their own conscience and their relation to God as suggested by the Holy Spirit of our Lord, to use a part of our tithe in this way, I would gladly deposit the first \$1,000 in some safe depository for this purpose.

If you think the suggestion worthy, after you have thought it through and prayed over it, you are at liberty to publish this letter.

Yours for the Kingdom's sake,

—W. M. Logan.

—BR—

The Baptist Witness of May 29 was a double number given to the Baptist students in our colleges. It was well illustrated.

—BR—

They say Mr. John D. Rockefeller, Jr., his wife and six children regularly sit together in their pew at church on Sunday. How is it at your house?

—BR—

The politicians went after the scalp of Bishop Cannon in the Methodist Conference. And now the politicians in Washington are after him. He seems to be still able to speak for himself.

—BR—

Daily vacation Bible Schools are beginning now in many churches. It is a good thing to keep the minds employed.

The Baptist Record

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P. I. LIPSEY, Editor

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which must accompany the notice.

East Mississippi Department

By R. L. Breland

The Children of Ham

Noah, the hero of the deluge, had three sons, Shem, Ham and Japheth. According to the record Ham was the second son of Noah. These sons, their three wives, and Noah and his wife, were the survivors of the flood. All the other people who lived at that time were destroyed. Although the record says of Noah, "Noah was a just man and perfect in his generations", we find him getting too much wine soon after his wonderful experience in the flood. How like human nature was that act, which goes to show that the word "perfect" when applied to the best of men does not mean that they are sinless and absolutely pure. That is some consolation to this poor man who finds himself doing wrong constantly despite all his efforts to be perfect.

This sin in Noah's life had much to do with the future history of the race. Noah cast off his clothes when he got drunk, acted the fool like all people do when they drink strong drink, and Ham came along and made fun of his father. The other two sons rebuked Ham for this act and arranged to cover the father from the gaze of the world. In making a record of this the Bible says, "And Noah awoke from his wine, and knew what his younger son had done unto him, and he said, 'Cursed be Canaan (Ham); a servant of servants shall he be unto his brethren.'" Thus Ham seems to have been demoted in the family relationship. He was still a son, destined to become the head of a great race but that race was to be of the servant class. How true that has been fulfilled.

In the division of the world in the days of Peleg, Ham and his descendants were given Africa as their portion of the known world. Shem was given the western part of Asia and perhaps Europe. Japheth was assigned the eastern part of Asia. These peoples refused to separate as the Lord had signified in the division, they started out to stay together and to build a great tower as a center of attraction and

as the way to God. This displeased God, for He had ordered a division into three great racial groups. So He came down and confused their language, giving the Shemites one language and the Hamites another and the Japhethites still another, and thus bringing about the division that He had ordered back in the days of Peleg and which orders the people had refused to obey. Then the three distinctions became a reality and each drifted towards their inheritance, each language clinging together. Thus God "works in mysterious ways His wonders (will) to perform".

As already stated, Ham was given Africa as his possession and the bulk of his children moved down into that country; many stayed back in Palestine and caused trouble to the legal owners later, when the Hebrews came back from Egypt to settle it under Moses and Joshua. Just when and why a large per cent of the children of Ham became black of skin we are not informed, but we do find these ebony sons of Ham by the millions in that land assigned them in the division. These black sons of Ham are now our American Negroes. These black men are not all the children that Ham has: the Egyptians and some others of a fairer complexion are included in this race also. But it is of the Negro division of the "Children of Ham" that this writer has specially in mind at this time.

The American Negro seems to be now a special providential dealing of the Almighty. It seemed practically impossible for the Christian "Sons of Japheth", whose sons and daughters we Christians are, to reach the millions of Africans, so we Americans went down there and brought thousands of them to us as servants. They made good servants—remember that Noah had told them of this in the long ago,—and while they served us, we preach to them the gospel of the Son of God. Thousands of them were converted and became faithful servants of Him. By some strange coincident the great majority of them became Baptist, and fully 60 per cent of those in the United States today are Baptists still. Some one has said: "Whenever you find a Negro who is not a Baptist you may know that some white man has been fooling with him", for as the old Negro explained why so many Negroes were Baptists, "The average Negro has not got sense enough to splain away the Scriptures, so he takes it just like it reads and is a Baptist". There is more truth than poetry in this homely philosophy of the old Negro. (More next week.)

Notes and Comments

Had two good services at Pittsboro the fourth Sunday, with good crowds and some interest. The revival here will begin the fourth Sunday in August with Rev. Clyde L. Breland, of First Baptist Church, Richmond, Ky., to do the preaching.

The writer pledges his usual interest, support and prayers to the Mississippi Baptist Orphanage with its new location at Newton and its new superintendent, Prof. O. C. Miller. Differences over minor things must not cause us to forsake the

major thing, which is the support of our orphan wards. Come on to the work.

Had the pleasure of assisting Pastor E. R. Henderson and his good church, the Central Baptist Church, Grenada, in the ordination to the ministry of Bro. B. L. Hamby, the night of the 27th of May. The pastor was assisted by Elders J. L. Henderson, his father, S. J. Rhodes of Oakland, the writer, and Deacon S. G. Turner of the local church. Bro. Hamby begins his good work under difficulties, as he is crippled, but he seems to have the spirit of the Master and a hard student. May the Lord make of him a useful worker in His vineyard.

Over in the Baptist Church at Pittsboro, Calhoun County, Miss., Bro. Wiley Flanagan, a fifteen year old member of that church, has declared it to be his intention to enter actively into the ministry, feeling that God has called him to that work. As soon as he finishes his high school work at home it is hoped that he will enter Mississippi College for his higher education. Pray for this fine boy.

The monthly meeting of the Baptist Pastors' Bible Study Assembly met at Central Baptist Church, Grenada, the fourth Monday. The crowd attending was small but we had a great day studying and discussing the fine little book of Ephesians. It is so rich and full of the precious truths of the gospel. Those present and taking part in the study were Elders J. L. Henderson, E. R. Henderson, J. R. G. Hewlett, J. F. Hartley, S. J. Rhodes, B. L. Hamby, Joseph Woodson and the writer. Rev. J. R. G. Hewlett delivered a splendid message on Stewardship. It was indeed a helpful meeting. All expressed regret that our secretary, Rev. E. S. Flynt, will not be with us any more, as he is leaving Calhoun City. Rev. S. J. Rhodes was elected secretary-treasurer to succeed him. The next meeting will be held the fourth Monday in June, at Grenada, studying the book of Philippians. Come and worship with us.

Everybody in these parts are happy that Mrs. R. B. Gunter is back home from the Baptist Hospital, Memphis, after a stay of six weeks, much improved and with a bright prospect of complete recovery. May it be so. The Lord's work can not well lose her splendid life now it seems, but He knoweth best.

Rev. Joseph Woodson, a fine young preacher of First Baptist Church, Grenada, has just completed his first year at Mississippi College. He was with us in our Pastors' meeting recently and impressed those present as a young man with a bright future before him. May it be so, and may the Lord greatly use him to His glory.

Upon one occasion Christ said to one asking help of Him: "According to thy faith be it done unto thee". Brethren, that is the response of God unto us right now in our depressed state of mind. If we will have faith in God and ask Him to

drive the clouds away and will go to the tasks assigned with confidence we will soon forget that we ever had any blue days in our work. I fear we have forgotten to pray and are weak in faith. Join up with The Fellowship Prayer Union in prayer for a revival of religion in our ranks and all over the land. Let me hear from you, if you believe in prayer.

The Baptist Church at Coffeetown had Brethren J. E. Byrd and E. C. Williams of the State Sunday School Department with it last week. Bro. Byrd delivered two splendid sermons Sunday and Bro. Williams taught "New Testament Studies" the balance of the week. Their works were enjoyed and were helpful.

INDEPENDENCE, LA.

It was my joy and privilege to lead the singing and preach in a meeting with the Italian Baptist Church, of Independence, La., the week following the Convention. The Lord gave us a very gracious revival. Several who had never attended a service in a Baptist Church came to these services.

We had night services only at the church house. In the afternoons we had prayer meetings in different homes in the community. Many attended these cottage prayer meetings who would not go to a "Protestant" church. Therefore, we did not lose the opportunity of preaching the Gospel of Salvation through Jesus only.

Rev. Frank Di Maggio is the Missionary Pastor and he is assisted by a consecrated young woman, Miss Lewis. Miss Pell, a missionary worker of Baton Rouge, helped us during the meeting with the little organ for she is a splendid musician. Bro. Di Maggio is a splendid preacher and he is doing a great work in this field which includes Amite and Hammond. He is fast winning the love and confidence of the people and many homes are being opened to him and Miss Lewis. Bro. Di Maggio's wife, who is a fine worker herself, is of great help with the women's work. While many of the parents will not attend the church services they are letting their children go to Sunday School and to church. This points to a hopeful future.

Bro. Dorman, pastor of the American Church, and many of his people were of great help during the meeting.

This is a hard field and I trust that many shall pray daily for Bro. Di Maggio and his helpers. There were three professions of faith and two joined the church, one for baptism and one by letter.

—Joe Canzoneri.

Jackson, Miss.

Gretchen: "The problem, mamma, that you helped me do last night was all wrong, mamma. But don't feel bad, mamma, none of the other mammas got it right either."

Angry Motorist: "Some of you pedestrians walk along just as if you owned the streets."

Irate Pedestrian: "Yes, and some of you motorists drive around just as if you owned the car!"—Judge.

The Sunday School Department

SUNDAY SCHOOL LESSON

June 8, 1930

JESUS IN THE SHADOW OF THE CROSS, Matthew 26:1-75.

GOLDEN TEXT...He went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. Matt. 26:39.

(From Points for Emphasis, by H. C. Moore).

1. The Prediction of Stumbling was made by Jesus on the way to Gethsemane. He sadly said that every one of the Twelve would stumble that night, as sheep are scattered when the shepherd is smitten. With amazing presumption Peter declared that he would not fall or falter; that he could follow the Master then and there through any ordeal; and that he would gladly lay down his life for his Lord. But Jesus knew him better than he knew himself. And he solemnly declared to the impetuous though devoted apostle that before the cock-crowing at dawn he would thrice deny the Lord. Sadly the prediction came true but years later he also died on the cross in the glory of supreme sacrifice.

2. The Pressure of Sorrow weighed heavily on Jesus as they neared Gethsemane. Reaching his familiar retreat just over the Kidron brook he left eight of the disciples at the Garden entrance, took with him the three who attended him at the transfiguration and at the resurrection of the ruler's daughter, and went within the enclosure. But even the keenest of his sympathizers could not enter with him into this most poignant grief rending his soul to the death. Hence, urging them to pray, he left them on the brink to watch and wait, while a few steps away he plunged, solitary and alone, into the depths of agony.

3. The Prayer of Submission was offered by Jesus in the midnight solitude of Gethsemane. The drowsy disciples could hear the Master's prayer and see his prostrate form quivering with anguish. Thrice he fell on the chilly earth and thrice uttered his fervent appeal, rising step by step to composure and victory. (1) There was the natural physical shrinking from the bitter crucifixion cup, though his soul assented to the vicarious suffering and his will was submissive to the Father. The strengthening angel appeared to him, but it must have added a pang when he found his watchers asleep. He remonstrated with Peter because he could not watch one single strenuous hour, commanded him to escape temptation through vigilant prayer, and condoned his drowsiness because the weak flesh overcame the willing spirit. Then back again he went into the darkness alone. (2) The second prayer seems a distinct advance beyond the first; the fetters of the flesh became weaker and the spirit wished the Father's will to prevail

regardless of his own personal suffering and loss. He returned to the disciples and found them sleeping again; but though they roused, he turned without a word and went once more and finally into the shadowy solitude to pour forth his soul in prayer. (3) He used the same words as before but in them he arrived at the stage of complete victory, for the preliminary battle of Calvary was fought in Gethsemane. He was therefore ready for the vile

betrayal and the ensuing cross when he rejoined the disciples only to find them again asleep and to bid them get such snatches of slumber as they could before the next scene in the tragedy.

4. The Perfidy of Betrayal was endured by Jesus as he was going from Gethsemane. Judas appeared almost immediately leading an armed squad and a straggling rabble in order to deliver Jesus into the hands of the authorities. With consummate hypocrisy he kissed the Master to identify him. The ill-timed resistance of Peter was checked and the hostile company conciliated. Then Jesus was seized, shackled, and led back to Jerusalem.

MEETING AT GUNNISON

On April 2nd, 1930, our meeting began here at Gunnison, running for ten days.

Rev. Bryan Simmons did the preaching, and everyone who has had the pleasure of hearing Bro. Simmons knows that it was well done. His messages were profoundly helpful and inspiring. Eight joined for baptism and one by letter.

We heartily commend Bro. Simmons to any one desiring a real preacher.

Sincerely and fraternally,

—E. G. Evans, Pastor.

The BEAUTIFUL ROSE WINDOW of NOTRE DAME

THE Famous Rose Window of the Cathedral of Notre Dame in Paris is a work of infinite beauty and splendor. It is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. The color of gorgeous gems and precious stones are wrought into this magnificent spectacle for the admiration of passing thousands through all the years. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

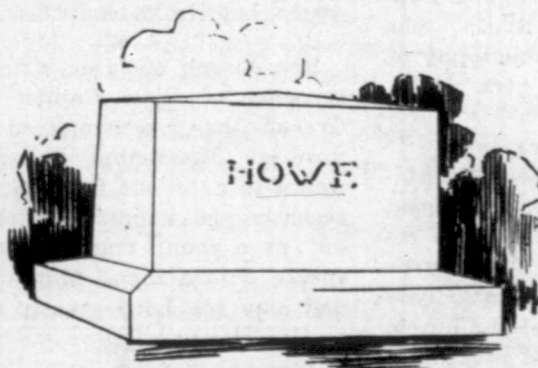
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AZURE QUARTZ	JASPER
BAFFA DIAMOND	MOONSTONE
BASANITE	RAINBOW QUARTZ
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BLUE MOONSTONE	YOGO SAPPHIRE



It is found, also, that the beautiful colors of Winnsboro Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Granite is most lasting because it is composed of the most durable mineral known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas. and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

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B. H. Heyward Treas. & Gen. Mgr.

INDIAN REVOLT AND GANDHI

India is in open revolt. A large proportion of her people would like to see India completely rid of the white race—government officials, representatives of commercial enterprises, university teachers, Christian missionaries and the rest. The ablest thinkers of India are not with these revolutionary groups, but, on the other hand, they will not risk their popularity by openly denouncing them.

The radical opponents of British rule a few years ago found a leader in Mohandas Gandhi, one of the most remarkable men of this generation. Throughout India he was recognized as a prophet and worshiped as a saint. By universal consent he was called Mahatma, "the great souled one", and this title has replaced his name so completely that the whole world now knows him as Mahatma Gandhi. This man was born of a cultured and well-to-do Hindu family, and at fifteen years of age was sent to England for his education. There he lived and studied for ten years. Choosing law as his profession he was admitted to the English bar. He then returned to India to practice his profession, but gave his time largely to righting social wrongs. He soon came to be known as a friend of the oppressed.

In this capacity Gandhi went to South Africa. Large numbers of Indian coolies had been taken to South Africa as cheap labor in industries supported by British capital. Their presence excited the contempt and enmity of the natives, and they were subjected to every form of persecution and robbed of their legal rights. Gandhi became their friend and advocate and gave himself wholeheartedly to redressing their wrongs and promoting their rights. This subjected him to persecution. He and his family were thrown into prison. They suffered much in many ways, with exemplary good humor, but after years of effort Gandhi won his case, and the government acknowledged the wrong that was being done to the Indians and righted the wrongs.

When the World War started Gandhi happened to be in London. He quickly formed an Indian ambulance corps, and when the first Indian troops reached France, to their great delight they found Gandhi and his unit awaiting them. The war had a great influence over Gandhi's thinking. He looked on it as the breakdown of Western civilization. Of what value is the culture, the wealth, the material progress, the religion of a civilization that permits, if it does not engender the most barbarous and destructive war in history? Broken in health Gandhi returned to India during the progress of the war and gave himself to meditation. Then the soldiers came back. India was aroused. A new nationalism was born. The Indian peoples widely separated by habits, languages and religion, were united as never before. Uttered or unexpressed, the battle cry became "India for the Indians."

Then it was that Gandhi stepped forth as the leader. Much to the disgust of the warlike, Gandhi in-

sisted that the quickest route to the goal and the noblest was a gigantic boycott of everything British in India. It is the principle of passive resistance, called politically "non-cooperation." He urged the people of India to have nothing to do with British—politically, socially, commercially, religiously. He urged that no overt act of bloodshed or mutiny or war should ever be committed. But, of course, he could not control his followers. Rioting and bloodshed became the order of the day. Gandhi's method was too slow to suit the radicals. They committed crimes. Gandhi was arrested and tried for sedition. He good-naturedly confessed that he was trying to overthrow the British government. He was sentenced to prison for six years, the judge stating that it was with exceeding great regret that he felt obliged to send such a man to prison. With the utmost good nature Gandhi began to serve his term. There was consternation among millions of his followers. They began to feel that Gandhi's method was not the method that would win, but they did not lose their admiration for the man, nor did they come to love England more because Gandhi had failed. In prison Gandhi became ill, and was operated on for appendicitis. All India pleaded for his release from prison. The British authorities very wisely set him at liberty.

Six or seven years have passed and Gandhi is still the best loved man in India. Again by common consent he has become the leader of the radical elements of the Indian peoples. In all essential particulars the present revolt is like the former movements led by Gandhi. The breaking of the salt laws was a clever bit of spectacular advertising. The viceroy and government officials scarcely know what stand to take. Many groups of revolutionists have been arrested and put in prison, but at this writing they have not dared lay hold of Gandhi himself. To imprison him apparently would loose the floodgates and there would be an uprising of the people throughout the nation, and it is a question as to whether England is prepared to meet such a situation.

Gandhi is sixty years of age, a mite of a man weighing less than one hundred pounds, with a big brain, a tender heart and gentle manners. Having renounced his ancestral wealth, he lives the life of an ascetic, dressing in homespun, eating but one meal a day, and traveling third class with the common people. He believes that Western civilization is a curse to India, and if he had his way he would expel from India every European and every institution that they have established. With all his culture he is still a Hindu and is not ashamed to worship at their shrines and to reverence the cows that walk the streets and the sidewalks of the great cities of India. We cannot help having some sympathy with such a man, but we are frank in declaring that in our opinion what he desires for India would be the worst thing that could happen to India.

Great Britain is giving to India

an increasing control of her affairs. Some think even too rapidly the burden of government is being placed on the shoulders of the Indian people. It is certain that at the present time absolute independence would be calamitous to every interest of the Indian people. Should India become independent of the British Empire, the educational, commercial, social and religious foundations that have been laid during the past century will be destroyed, and India will no longer have the protection of the strong arm of the British Empire against her enemies within and without. We do not approve the methods by which India became subject to Great Britain, but for the sake of its future India should not now throw off Great Britain's authority until she is entirely capable of progressive self-government.—Watchman Examiner.

—BR—
YORK, ALA.

No church has ever done more to help its pastor than the York Baptist Church has done for me this past winter. For the past eight months it has been my unusual opportunity to be a student at the Baptist Bible Institute by the permission of the church, coming back each week a distance of 230 miles to preach. I finished one and one-half years of my Th.B. degree at the Southern Baptist Theological Seminary. The work I have done this session has graduated me from the Institute with this degree and advanced me to the place where I lack only one subject and my thesis to complete the requirements for the Degree of Master of Theology. I am writing the thesis this summer. And, strange to say, the eight best months the church has ever experienced, have been these months when the pastor and family have been away. So you see that it is good occasionally for churches to be separated from their pastors. One more year's study will advance me to the place where I can complete my Doctor of Theology Degree by home-study and I am trusting that not many years will pass until I am hard at work on this last lap of my preparation. Mrs. Travis also studied at the Bible Institute, especially in the voice department, and so you see that what the church has done for me has also been shared by my wife. We are back on the field, with a clean pastorium and a pantry of groceries, ready to do the most efficient work of which we are capable for the Master. Come to see us sometime.

—C. N. Travis, pastor.

—BR—
COMMENDATION

Permit me to say a word to the pastors and churches of the State who may be interested in securing

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JAS. H. ARNETT, JR., Secretary

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singers for the Summer and Fall concerning Mr. Russell Carter, of Quitman, Miss.

Russell narrowly averted death several years ago in an automobile wreck. Some of us believe that God spared him that He might use him in singing the gospel of the Lord Jesus. Both nature and God have been good to him. The writer believes that he will render good service to any church that may secure him.

He will be glad to go anywhere, leaving the matter of remuneration to the Lord and the brethren. Anyone interested may address him at Quitman, Miss.

Quitman, Miss. —B. C. Land,

—BR—
Mudge: "Your wife certainly has a will of her own."

Meek: "Yes, and I am the sole beneficiary."

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 23: Luke 17:7-10

1. This word servant means slave: was the slave hired to do certain duties and no more?

2. Did he belong to the Master?

3. Has God ownership in us? 1 Cor. 6:19, 20.

4. What does Paul call himself in Rom. 1:1, Phil. 1:1, and Titus 1:1? This is the same word which is used in the first verse (Luke 17:7) of our lesson.

5. Does this show us how a Christian ought to think of himself? Has God a right to all the service we can give?

6. Read Luke 12:35-37, and tell me how the Lord is going to reward His faithful servants when He comes back to earth.

My Dear Children:

This is the first week in June, and we begin today the collection of the money for the Orphanage, \$10.00 each month we hope to get, and the money for Miss Juanita's books. We must get \$50 for the books, and \$100.00 if we can. Does that look large? Well, we have all the time we need for it, and if our Sunbeams and Junior Auxiliaries and Sunday School classes, and the many boys and girls who have helped us heretofore, come to our help again, as I am expecting, we are not going to need a long time. We are already hearing from some, as you see.

I saw Mrs. Keith, Donald's mother, last night, and she said Donald had been sick for two weeks, with throat trouble, and that she had been to see him. Would not some of you like to write to him, and tell him something funny, or something nice? I believe he would appreciate it very much. He is, of course, still at Sanatorium, and I think you would better address your letters, after his name, care Preventorium, and on the next line below, Sanatorium, and below that, Mississippi.

With love, —Mrs. Lipsey.

Fund for Miss Byrd's books

Cash	\$10.30
Helen Vance	.10
A friend	.15
Jolly Four Van Osdels	1.00
Frances L. Fewell	.05
Sue Vandiver	.25
Girls' Auxiliary, First Bap. Church, Yazoo City	.50
Tylertown Sunbeams, Miss Alma Bilbo, Leader	2.75
Maurice and Olivia Oswalt	.25
Wilda and Hilda Burris	.10

Total \$15.45

Orphanage

Cash	\$3.40
A friend	.10
G. A., 1st Bap. Church, Yazoo City	.50
Wilda and Hilda Burris	.10
Mary Chambers	.10

Total \$4.20

Smithdale, Miss. May 22, 1930.

Dear Mrs. Lipsey:

May we join the Children's Circle? We have been reading the Circle and enjoy reading it. We are twins and have a good time together. This is our first time to write. Our mother died when we were three days old. Our Aunt, Grandmother and Daddy brought us up. We are now 11 years old and will be in the 7th grade next session. We are sending 20c. Ten cents for the Orphanage and 10c for Miss Juanita Byrd's library fund. We go to S. S. every Sunday at Mars Hill. Rev. E. Gardner is our pastor and we love him dearly also his wife. We are answering the Bible questions for No. 21, Luke 16:1-12.

1. (a) One who manages for another.

(b) Yes.

(c) No.

2. (a) For his own.

(b) Unfaithful.

3. (a) No.

(b) Yes.

4. By being faithful to that which is entrusted to us.

5. No.

6. Yes.

Your little friends,

—Wilda and Hilda Burris.

So glad to get the answers, my dears, as well as the money. You were fortunate little girls, to have the dear aunt and grandmother to help Daddy when the loved mother was taken away. Come to see us again.

Lena, Miss. May 26, 1930.

Dear Mrs. Lipsey:

I have just finished reading the Children's Page in The Baptist Record, and studied the Bible lesson. I have not written you in a long time but I always enjoy reading the Circle letters. I go to Sunday School and Church every Sunday. I enjoy going. We also have a large Junior B. Y. P. U. Our pastor's name is J. H. Street. We think lots of him. You may know him. I am making a scrap-book of the Life of Christ in picture, map, and story. I am enclosing 10c for anything you think best.

Your friend, —Mary Chambers.

I think I'll put it on the Orphanage fund, Mary, as we have not much on that. That is a nice idea you have for a scrap-book. Come to see us again.

Tylertown, Miss. May 22, 1930.

Dear Mrs. Lipsey:

We have some real little missionaries in our Sunbeam Band in Tylertown. They are always willing and anxious to help somebody. I am enclosing check for (\$2.75) which they ask me to send for the B. B. I. girl. May God bless you in the wonderful work you are doing.

Sincerely,

(Miss) Alma Bilbo, Leader.

We are so much obliged, Miss Alma, for this generous contribution, and you must tell all the boys and girls so. I have put it to the account of our B. B. I. fund, which is now the Library Fund for Miss Juanita Byrd. We are exchanging home work for a little foreign work, you see. Thank you again.

THE EFFECT OF THE FREEMAN AMENDMENTS ON THE SERVICE ANNUITY PLAN

By Thomas J. Watts, Executive Secretary

Quite a number of statements appearing here and there in the press concerning the effect of the two amendments offered by Dr. Freeman, Editor of the Baptist and Reflector, on the actual working of the Service Annuity Plan of the Relief and Annuity Board seem to make it needful that I make a statement as to the meaning of these amendments.

The two amendments are as follows:

"Provided that no annuitant shall ever receive more than \$1,200.00 per year from this fund save as such is provided exclusively out of his own 2½% payments and the 3½% paid by the church (or agency), until a minimum of at least \$500.00 per year has been provided for all policy holders under the contract."

"Provided that no disability benefit larger than \$600.00 per year shall be paid to any policy holder under the contract save as provided out of his own 2½% payments and the 3½% payments by his church (or agency), until every policy holder has received at least \$360.00 per year disability benefits under the plan."

I will say in the first place the first amendment as given above does not limit annuities under this plan to \$1,200.00 per year as some seem to think. It does provide that no annuities shall be more than \$1,200.00 that have not been earned by the minister's own 2½% payments and that part of the church's payments which is to be applied to the minister's age annuity, namely 3½% of his salary, until the Board can establish a minimum annuity of \$500.00 for all members. The amendment has to do with the matter of supplemental benefits from the Contingent Fund only. It does not prevent a man who having participated for a sufficient length of time to have an earned annuity exceeding \$1,200.00, from receiving the larger annuity. For illustration a man begins to participate in this plan at age 30 and he and his church participate until he is 65. If his average salary over that period amounts to say \$3,600.00, then he would be entitled to receive an annuity at age 65 of approximately 50% of his average salary or \$1,800.00. The Freeman amendment does not affect this man's annuity at all. Nor does it prevent men who participate for less than 35 years from receiving more than \$1,200.00 if more than that amount stands to their credit. Even without the amendment the Board would probably never have drawn upon this Contingent Fund to build any member's annuity up beyond \$1,200.00. However, the amendment makes this matter definite and is doubtless an advantage to the plan.

Now, what is the effect of the second amendment?

It is that no disability benefit larger than \$600.00 shall be paid to a certificate holder that is not earned by the member's 2½% payments and that part of the church's payments applying to the minister's age annuity, namely 3½% of his salary, until the Board can establish a minimum of \$360.00 per year for all disability beneficiaries. It is the hope of the Board that by the time it can pay disability benefits above

\$600.00 to any certificate holder it will also be able to establish this minimum disability benefit of \$360.00.

Both amendments are in thorough harmony with the purposes of the Board. It has always been the Board's purpose to look carefully after the matter of equitable treatment of the smaller salaried ministers and of those whose years of service are largely behind them, and it has been its intention all the while to utilize the Contingent Fund primarily for the benefit of these two classes of ministers. The amendments do not affect the widows' benefits in any way.

NEWLY ELECTED OFFICERS, OF DISTRICT FIVE, FOR THE YEAR 1930-31

Chairman—Mrs. Isham Evans, Shuqualak, Miss.

Sec.-Treas.—Mrs. W. E. Hardy, Shuqualak, Miss.

Personal Service—Mrs. Ollie Hopkins, Louisville, Miss.

Mission Study—Mrs. Clarence McCool, Kosciusko, Miss.

Young People's Leader—Mrs. Jack Seitz, West Point, Miss.

Stewardship—Mrs. Paul Jacobs, Columbus, Miss.

The results of the Annual W. M. U. Convention held at West Point, Miss., May 29 and 30, 1930.

Nominating Committee—

Mrs. A. T. Cinnamon,

Mrs. J. L. McGee,

Mrs. R. S. Carpenter,

—Mrs. N. W. Doude, Reporter.

Stranger: "I say, is there a man in this vicinity with one leg named Smith?"

Farmer: "Dunno. Dew you know th' name of his other leg?"—Exchange.

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Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

John 3:14—"And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth on Him should not perish, but have eternal life."

Win One

Scriptures on Soul Winning For B. Y. P. U. Workers

1. Jesus is the Savior. Matt. 1:21. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

2. Jesus is the only Savior. Acts 4:12. "Neither is there salvation in any other: for there is none other name given under heaven among men, whereby we must be saved."

3. Jesus is able to save. Heb. 7:25. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "Save to the uttermost" means to the end.

4. Jesus is willing to save. Rev. 22:17. "And the Spirit and the bride say, come; and let him that heareth say, come. And let him that is athirst come. And whoever will, let him take the water of life freely."

5. If Jesus is the Savior; the only Savior; the able Savior and the willing Savior, why are people not saved? "And ye will not come to me that ye may have life." John 5:40.

6. How can one come to Jesus?
a. By repenting of sins. Lk. 13:5. "But except ye repent ye shall all likewise perish."

b. By believing in Jesus Christ as an individual Savior. John 3:14. "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth on him should not perish, but have eternal life." John 3:16. "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." Read also John 3:36; 4:14; 5:24. Gal. 3:26. "For ye are all the children of God by faith in Christ Jesus."

Dear Brother Wilds:

I give you the above as a result of reading the B. Y. P. U. page in the Record. I do not recall ever using the above scriptures, when one was under conviction, but that a public profession of faith was made as a result. I brought four young ladies to Christ at one time or in one class, in Amite, La., while pastor there, during a meeting in which Rev. J. L. Low assisted me. Praying that you may use the above to the glory of God in the salvation of souls I am as ever your brother in Christ Jesus,

J. R. G. Hewlett.

Last Call to Mt. Olive and Prentiss
This week as we go to press the convention at Okolona opens and as

you read this the convention in Philadelphia is on—Next Tuesday we meet in Mt. Olive and Thursday in Prentiss. Don't miss these conventions if you can help it because you need the spiritual strength that will come to you there. A great program planned for Kingdom advancement is on.

Goss Reports Splendid Study Course

"The Goss Baptist Church has just completed a study course with wonderful success with sixteen seniors, eleven Intermediates and fourteen Juniors receiving diplomas and seventeen seniors getting two extra seals each. This good work was accomplished by the very faithful work of Bro. G. I. Stockstill with the seniors and Miss Minnie Branton with the Juniors and Miss Leila Smith with the Intermediates. Marion County is certainly blessed in having these faithful workers". We are glad to have this good report from the Goss church and congratulate them on this successful Study Course.

Here's a New One

It was the pleasure of your State Secretary to help in the organization of a senior B. Y. P. U. in the Elam Church, Yalobusha County, on Sunday afternoon, May 25th. A good crowd was present and the interest seemed good. It had been a long time since this church had had a B. Y. P. U. and only two or three present had even been a member of a B. Y. P. U., but they were willing to serve as best they could and we have no fear but that this will be one of our best unions. The following were elected to office: President, Mr. W. H. Ballard; Vice-President, Carey Tierce; Corresponding Secretary, Miss Edna French; B. R. L., Mr. Hewitt Vaughn; Treasurer, Mr. W. T. Wright; Secretary, Miss Angie Raspberry; Chorister, Mrs. W. T. Wright; Pianist, Mrs. Cora A. Ballard; Group Captains, Mrs. Hewitt Vaughn and Mr. Shaw.

Deer Creek Associational B. Y. P. U. Organized

On Sunday afternoon, May 11th, three churches had their B. Y. P. U.'s represented in a meeting held in the Leland Church for the purpose of organizing the Deer Creek Associational B. Y. P. U. The B. Y. P. U.'s of Greenville, Anguilla and Leland were there to the tune of 72, which included eight visitors. The interest was keen and the organization started off A-1 with all the officers elected and the association divided into two districts. The following officers were elected: President, Mr. Earl Dennis, Greenville; Vice-President, Miss Brookie McElwee, Greenville; Secretary, Miss Margaret Moore, Leland; Pianist, Albert Farve, Greenville; Chorister, Frank Marble, Leland; Junior-Intermediate Leader, Mrs. J. F. Skull, Hollandale; Group Leaders, Miss Virgie Cogdell, Catchings, and

Rey. W. W. Izard, Arcola. The president called a meeting immediately of the officers and plans were made for the first meeting with program which is to be on the second Sunday of June at Arcola.

Madison County Organizes

On the third Sunday in May the B. Y. P. U.'s of Madison County met at Canton and the Madison Co. Associational B. Y. P. U. was organized. We have not had a report on this meeting in full, but it was the pleasure of Miss Durscherl to be with them in this meeting and we feel that this step for Madison county is going to mean a great deal toward the progress of the Baptist faith in that section.

We are happy to see so many of our Associational B. Y. P. U.'s using the suggested programs we mailed to the presidents last fall. These programs call for a monthly meeting and the Associational B. Y. P. U.'s that have the monthly meeting find that the interest continues to grow and the work go forward.

Mr. O. P. Moore, our summer worker, reports a splendid month in

Simpson county and says that the work in Lawrence county where he is working this month is moving along fine. He praises the cooperation he has been and is getting on the part of the pastors, and after all we cannot do much without the help of our pastors, they are the leaders of the churches and unless they lead others cannot come in and accomplish much.

District No. 1, of Holmes County Associational B. Y. P. U. met at Tchula Sunday afternoon, May 25 under leadership of Miss Bertha Ow. Continued on page 16

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Young People's and Adult Bible Class Teachers' Week

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July 27-August 3, 1930

AUSPICES

Sunday School Young People's-Adult Department

WILLIAM P. PHILLIPS, Secretary

BAPTIST SUNDAY SCHOOL BOARD

I. J. Van Ness, Executive Secretary Nashville, Tenn.

PROGRAM

10:30 a.m. Teaching Demonstration:
Adult Bible Class—G. S. Dobbins, Teacher
Young People's Class—John Caylor, Teacher

11:00 Open Discussion

11:30 Joint Session

11:35 Address: Subject—THE TEACHER'S PREPARATION

Monday: Teaching Accessories—G. S. Dobbins

Tuesday: Gathering Lesson Material—G. S. Dobbins

Wednesday: Planning and Outlining the Lesson—John Caylor

Thursday: Using the Bible and Class Members—John Caylor

Friday: Invoking Divine Power—Louie D. Newton

Saturday: The Application and Objective—Louie D. Newton

12:00 The Summary—I. J. Van Ness

12:15 Adjournment

7:30 p.m. Praise Service

7:45 Demonstrations: Slogan—"Methods Demonstrated Rather Than Discussed."

Monday: The Sunday Morning Department Program of a Young People's or Adult Department

Tuesday: Weekly Department

Officers and Teachers' Meeting

Wednesday: Sunday Morning

Class Program

Thursday: Weekly Meeting of

Class Officers

Friday: Monthly Class Business

Meeting

8:15 Address—John R. Sampey—Representative Men and Women of the Old Testament



DR. SAMPEY



DR. NEWTON



DR. DOBBINS MR. PHILLIPS DR. VAN NESS MR. HARRELL DR. CAYLOR

THE LORD'S SUPPER

My attention has been called to an article which appeared in our Baptist Record some time ago written by Bro. J. L. Williams, Enterprise, Miss., in which he asks several questions regarding the proper, the scriptural observance of the Lord's Supper, and expressed the hope that some one, or more, would discuss the subject through The Baptist Record.

As I have seen no answer to his questions, I venture to offer a "few remarks," as a humble layman:

1st—"Does it make any difference how the Supper is administered?" I answer with capital letters, YES. "To obey is better than sacrifice, and to harken than the fat of rams." 1st Samuel, 15-22. "Let all things be done decently and in order." 1st Cor. 14-40. "As they were eating, (the Passover Supper, with unleavened bread) Jesus took bread, and blessed it, and broke it, and gave to the disciples, and said, 'Take, eat; this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'drink ye all of it; (all of you drink of it) for this is my blood of the New Testament, which is shed for many for the remission of sins.' Mat. 26:26, 27, 28. Mark, in describing the institution of the Supper, uses almost exactly the words of Matthew. See Mark 14:22, 23, 24. Doctor Luke writes, 'And he took bread, and gave thanks and broke it, and gave unto them, saying, 'this is my body which is given for you; this do in remembrance of me: Likewise also the cup after Supper (the Passover supper) saying, 'This cup is the New Testament in my blood, which is 'shed for you.' Luke 22:19-20. I fail to find anything relative to the Passover Supper, or the Lord's Supper, in the writings of the apostle, John.

2nd—"Did the writers of the New Testament, by accident, all lay down the same form of procedure, or did they intend to place any stress on how it be done?" I have to say, it was not by accident, or chance, that the writers "all lay down the same form of procedure." Inspired by the Holy Spirit, they made no mistakes and their writings descriptive of the institution of the memorial Supper are just as true and imperative as any part of their respective gospels. In this, as in all things, we should keep his commandments, and follow the example of our Lord, who said, "Follow thou me." John 21-22. In this instance his "form of proced-

ure" is very plain, and easily followed.

3rd—"Did not they all say that Jesus, in instituting the Supper, 'Took bread, blessed, broke, explained it's purpose, then gave to the disciples to eat'?" After that part of the Supper was over, or finished, took the cup, did likewise with it—that is, he took it, blessed it, explained it's use, or meaning, then gave to the disciples for them to partake of it?" This question, entire, may be answered affirmatively. In this Bro. Williams has carefully and minutely followed the order, the manner, of our Lord in administering the ordinance.

4th—"Were not Matthew, Mark and Luke eye witnesses of the institution of the Supper?" In Luke 22-14, I read, "And when the hour was come, he sat down, and the twelve apostles with him." Were Mark and Luke two of his chosen twelve apostles? If so, they were present and "eye witnesses."

Matthew, in chapter ten, names the twelve apostles, but neither Mark nor Luke are recorded among the twelve.

Neither do Mark or Luke write their names as apostles in the records given by them. (See Mark 3 to 19-Luke 6-14 to 16.) Therefore they were not "eye-witnesses" of the institution of the Lord's Supper.

5th—"Did not Paul say, in referring to the Supper, and the way to administer it; 'I have received of the Lord that which I also delivered unto you'?"

In his first letter to the church at Corinth, he wrote, "For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night he was betrayed, took bread and when he had given thanks, he broke it, and said, 'Take, eat; this is my body, which is given for you; this do in remembrance of me. After the same manner also he took the cup, saying, 'This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death 'till he come.

Wherefore, whosoever, shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man (each member of church partaking) examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1st Cor. 11:23-27. Unquestionably, our Lord meant for His people to be very careful in the observance of this sacred memorial ordinance.

At the risk of being condemned by our Saviour and our Lord, personally, and collectively, no change whatever may be made in design or the manner of participation.

Bro. Williams writes, "I have seen it in which the bread and cup were placed on the table all at the same time and we were invited to come and take of both at once—the deacons being invited to come first—after which we were invited to come. Then asks the question, 'Are we wrong when we object to that way of administering the Supper?'"

Or should it make no difference how it is done?" And adds, "We Baptists are great sticklers for the Bible as the rule and guide for our faith and practice in other things and why not in case of the Supper?" So far as I know that is a new departure from the custom, or the manner, of New Testament churches in the service and participation of the Church Supper in memory of our Saviour, "who loved us and gave himself for us," and "washed us from our sins in his own blood."

I do not think our brother is wrong in objecting to "that way" of administering the Memorial Supper. The Lord willing, I shall, in the near future, offer "somewhat more" on the Church Supper.

—C. M. Sherrouse.

BIBLE INSTITUTE CONTINUES EMERGENCY APPEAL

(W. W. Hamilton, President)

We are anxious that the brotherhood should be made acquainted promptly with the action of the Southern Baptist Convention in reference to the needs of the Baptist Bible Institute.

The Convention at its meeting in 1929 authorized the Baptist Bible Institute to go afield for funds to meet accumulated installments on its indebtedness which had been carried at the banks and payments which were to become due during the last Convention year. These amounts which constituted the Emergency Appeal aggregated \$148,153.50. The response to the appeal during the year enabled the Institute to pay a little more than half of this amount.

It was the hope of the trustees of the Institute after securing all the money possible through the Emergency Appeal to refinance the indebtedness of the Institute, making the annual payments smaller, and thereby ease the financial stress of the school for the present.

After thorough investigation of the attitude of the banks and trust companies in reference to such loans it was found to be practically impossible to refinance the indebtedness of the Institute unless the Convention would guarantee the indebtedness and assume the payment of the bonds by resolution similar to the action taken by the Convention in 1929 on behalf of the indebtedness of New Mexico.

When these facts were brought to the attention of the full board of trustees at its pre-convention meeting on May 13, 1930, it was decided to ask the Executive Committee of the Southern Baptist Convention to recommend to the Convention that the Baptist Bible Institute be allowed to continue its emergency appeal for another year for the following reasons, which were presented to the Executive Committee:

(1) Because the only alternative would be to refinance and to ask the Convention to adopt some such course as was taken last year in connection with Montezuma College and thus guarantee the indebtedness of the Baptist Bible Institute.

(2) Because the Institute and the denomination should reap the results of the efforts put forth this past year and should realize on the

In Memoriam

In Memory of Mrs. A. S. Cook

The subject of this sketch was born December 14, 1864. Married A. S. Cook April 30, 1889. She made a profession of faith in Christ early in life and lived a consistent Christian life until called up higher May 2, 1930. She died as she lived, trusting in Christ.

On account of her kind and considerate disposition toward all, her good influence will live on forever. Her mother loving boys will miss her. Her friends will miss her beyond measure. And above all, her wise counsel and spiritual power in church work will be sadly missed.

She made for herself a place in religious circles and filled it so full that generations unborn will rise up and call her blessed. Her name and the memory of her good deeds will never be erased from the minds of the people of Gillsburg community.

She leaves to mourn her loss three boys: Sidney, of Memphis, Tenn., Mike, of Baton Rouge, La., and Sam, of Gillsburg.

I would say to these boys not to mourn as one who hath no hope, but just remember that mother is waiting for you in the great beyond.

Her devoted pastor,

—S. W. Sproles.

—O—

Dead

Our hearts are sad as the death angel claimed Mrs. Victoria Crosby from our midst, age 54 years and 8 days. She was a faithful and loyal member of Mt. Oral Church, consecrated to her Master's work, a good mother, and one ready to encourage her pastor. She leaves to mourn her going five children, two brothers, one sister, a host of relatives and friends. Our prayers and sympathy for the family, as Mother said she was ready to go home. Cheer up, cheer up, loved ones, let's meet her there.

—C. S. Thornton.

great place which the Baptist Bible Institute has in the hearts of our people.

(3) Because in view of the financial stringency of the past year the really wonderful success of the appeal encourages us to believe that in another year we could meet the rest of the amount included in the Emergency Appeal and also cover the indebtedness for the coming year.

The Executive Committee granted the request of the Institute and carried the recommendation to the Convention that the Emergency Appeal be continued. However, the request of the Institute had previously been granted in the adoption of the report of the trustees of the Institute and it was not necessary for the Convention to take action on the recommendation of the Executive Committee.

These facts are stated so that Southern Baptists may realize the absolute necessity for looking upon the appeal of the Institute during the present Convention year as simply a continuation of an effort to

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meet the emergency payments that must be satisfied at the banks between now and the next meeting of the Convention. These amounts are as follows:

Semi-annual interest due 8-1-30, \$9,151.75; Payment on bonds due 2-1-31, \$25,000.00; Second mortgage note due 2-1-31, \$73,900.00; Interest on indebtedness due 2-1-31, \$9,151.75; Total, \$117,203.50.

As soon as plans can be formulated, announcement will be made about the method of approach to individuals and churches in an effort to raise the above amounts during the Convention year. Suffice it to say at present that Southern Baptists now know the worth and work of the Baptist Bible Institute and need not wait for a personal solicitation, but should remember that money must be in hand to meet these payments as they fall due if the Institute is to continue to function as a great missionary force in this needy mission field and meet the opportunities which were never more challenging.

THE JOY OF SERVICE

The work of Dr. W. T. Grenfell in Labrador is none the less difficult because its picturesqueness has caught the eye of the world. It has been and is one of the hardest pieces of missionary work that has ever been done in Christ's name. Dr. Grenfell, however, waxes indignant when the sacrifices involved in the work are emphasized. He said to a newspaper man: "You may say nothing about me that you like, but don't say anything about my 'sacrifices.' Religion is my job. I am in the job because I like it. There is no sacrifice about it. To accept Christ's salvation and to labor to carry out his program is a man's job." That is the way for all of us to look at our work. There is too much talk about "sacrifices" and "bearing crosses." Let us go quietly along doing the day's work, realizing that it is all for Christ, and that his eye is on us. Such a consciousness will irradiate the path of the commonplace. Such a consciousness will so so inspire and enhearten us that the performance of every task will be full of joy.—Watchman Examiner.

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WHAT LOS ANGELES BAPTISTS ARE DOING

Annie Foster Ellis
Southern California Baptist Convention

Early on the morning of the 13th of May, several car loads of delegates from the First Baptist Church, and other churches, left Los Angeles for Santa Ana, to attend the Southern California Baptist Convention. The air was just cool enough to be exhilarating, and the roads almost as good as those in Mississippi (in the best places), and the scenery was charming. Almost, we wished that we might just drive, and drive, and drive on. At every turn there was a new and interesting view. The ranches of oranges, lemons, Avocados, and walnuts, and the chicken farms were interesting to the country hearts of most of us.

Finally, though, we did reach Santa Ana, and found a goodly gathering of the faithful. This was the Woman's Day. The building was well filled; a building not so large as some of the larger churches of Los Angeles, but one of good proportions. There were about 700 delegates to the Convention, proper, the report stated. Mrs. O. T. Ellis is President of the Woman's Work, a most attractive woman—one who presides with ease and grace—a woman deeply consecrated to her work.

We were interested in the reports, for the work is somewhat different from our own in the Southern Convention. The World Wide Guild is doing a fine work among the young people. The White Cross work is stressed, and many gifts are made to the Indian schools as well as to the foreign fields.

An interesting pageant was given, representing the different mission fields. A Negro woman, with a soft melodious voice sang A Little Bit Of Love, with the representatives of the other mission fields joining in the chorus.

Miss Hill, a missionary who had been to China, and who is to return to her field soon, was present and told of her work.

At the close of the Convention, Mrs. O. T. Ellis was elected second vice-president of the Convention, which puts her in line for president.

Among the folks from the South who helped to make the Convention a success, were Mrs. La Prade, from Alabama, who works with the young people, and Dr. M. D. Eubanks, from Missouri, who spoke on "Oneness in Witnessing".

Annual Meeting of City Missionaries
This is a most interesting and instructive meeting to me. I had been to the Christian Center for one day, but I had no idea of the magnitude of the mission work being done right in Los Angeles. Several hundred people were present at this meeting, which was held at the First Baptist Church. Dr. J. B. Fox is executive secretary. Mission schools are provided for the Japanese, Rus-

sians, Chinese and Mexicans, while others are encouraged to attend these schools, where it is not practicable to have special schools for them. In a demonstration of the Boys' Club Work, there were ten boys all under 14 years of age, representing eight nationalities. Each boy told his name, age, nationality and to what club he belonged. All went well till it came time for the last boy to speak; he was a little Japanese boy, and was tongue-tied. He tried hard to do his part, but became so tangled that his leader had to help him out. Really, this little incident just showed how well he had them trained and how they tried to do, each, his part.

Each mission has one or more trained worker who is assisted by volunteer workers from the many Baptist churches.

A New Pastor for First Church

Dr. Frank B. Fagerburg, at present pastor of the First Church of Springfield, Massachusetts, has been called as pastor of our church. He will begin his work here in September. He is a young man, and we will be happy to welcome him and his wife.

Clarke College

I was much grieved to learn of the discontinuance of Clarke College. I felt that it filled a much needed place in the Christian education of our young people.

A PAIR OF SHOES

Ben Cox

Sometime ago a dear woman from another state wrapped a twenty-five cent piece in a \$50.00 bill and dropped it in the offering box of the Noon Prayer Meeting. A lady who was with her that day tells me that when she left the Prayer Meeting she went to select a pair of shoes. When she found the shoes to suit her, she paid a small amount on them—requesting them to be held until after she could get more money.

Don't forget, this was after she had dropped the \$50.25 in the Noon Prayer Meeting box.

It is such a spirit as this that has enabled us to serve three-quarters of a million meals and spend

several thousand dollars otherwise in helping people in trouble, without asking a single person in the world for a cent except the Lord.

Central Baptist Church,
Memphis, Tenn.

Brown: "Back to town again? I thought you were a farmer."

Gren: "You made the same mistake I did."

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AN OLD TESTAMENT VERSE

By James E. Dean

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2).

Thus reads the familiar King James version, and the American Revised version is exactly the same. This is a most noble and exalted thought, and is fundamentally correct. But there is imbedded in the Hebrew a striking and forceful metaphor that is not clearly brought out in our translations. Literally, the Hebrew reads, "Before the mountains were born or thou didst give birth to the earth and the world." In other words the creation is compared to a birth. In the two parallel clauses we have first the passive "were born" and then the active voice, "thou didst give birth to." Since God is so often represented as a father but never elsewhere as a mother, it might be better to take this as a passive. That is what the Septuagint and Vulgate do, and so did Wickliffe in the first English translation ever made, "Before the hills were made, or were formed the earth and the roundness." There is no justification for this "roundness" and Wickliffe later changed it to "world."

The American Revised Version calls attention to the literal meaning of the Hebrew in the footnote, "gavest birth to." The only difference between the passive and the active is a single vowel. The vowel "e" in the Hebrew verb indicates the active voice here; if this were an "a" it would indicate the passive, just as in Psalm 1:5, "I was brought forth in iniquity." The King James reading, "I was shapen" is inaccurate here; it was adopted as more fitting in connection with what follows, "in sin did my mother conceive me." But the poet was not thinking of the chronological sequence at all, and it is a mistake to regard that in our translation. He mentions the birth before the conception and it should be so indicated. Since the vowels were added long after the original composition of the Psalm, we are left free to choose the passive or the active form here as best fits other Scripture teachings. "Thou hadst formed the earth and the world" is quite colorless compared with the clearly metaphorical "thou didst give birth to the earth and the world." If we knew that were the original reading, then we have a representation of God as mother rather than the usual thought of him as father. But we are forced to adopt this mental concept since we may take the verb as a passive.

The Baptist Bible Institute,
New Orleans.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

By Miss Clara Jones, Student

One night on an assignment to French Market I noticed a policeman who seemed very much interested in our meeting. He listened intently to every word which was spoken. After the invitation was given and the meeting closed I went to talk to him. I asked him if he was a

Christian and he said "No". I asked him if he desired to be one, and he said that he was too bad. In reply I gave him the Scriptures answering that excuse. I also gave him the Scriptures which were given for the indifferent. He then said it was too late, and I gave him Scriptures given for that excuse. I talked with him quite a while, and then he prayed and I prayed. He finally said that he was ready to surrender his life to Christ. This was done after I had made the two appeals, "His need of Christ" and "Christ's need of him". The last seemed to strike him and bring conviction to his heart, and it was then he made his profession of faith.

WHAT DOES MONEY MEAN TO YOU?

To you, what is money? What does it represent? What does it mean? I had a colleague in South Africa many years ago who measured money by the number of beers it would buy; when he got a raise in pay, his first comment was: "That means a hundred more beers a month." To the philanthropist, more income is measured by the amount of good it can do. To the starving mother, a little extra money means more food or clothing or warmth for her pinched offspring. To the miser, money is something to grab and hoard—nothing more. To the cultured educator, more money is interpreted in terms of more books, more travel, more intellectual riches. To youth, money may mean bringing matrimony nearer. The investor measures money by securities. To the thrifless, money makes possible more extravagance. In many homes additional income opens visions of a wider education for the children.

In short, money is transformed into the character of its recipient. It expands the reach of its possessor. It enables the wise to become wiser, the foolish to become more foolish. It becomes either blessing or curse, according to the kind of hands it falls into.

Learn an individual's interpretation of money and you learn that individual's philosophy of life.

What does money mean to you?
—Forbes.

A group of workmen at lunch hour were discussing evolution and the origin of man. One of the party remained silent, when a companion turned to him and demanded his opinion. "I ain't goin' to say," he replied doggedly. "I remember as how Henry Green and me threshed that all out once before, an' it's settled, s'far's I'm concerned." "But what conclusion did you arrive at?" "Well, we didn't arrive at the same conclusion. Henry, he arrived at the hospital, an' I at the police station."—Pittsburgh Chronicle-Telegraph.

Mother: "Now, Willie, we are going to have the minister here to dinner, and you must not leave the table until the minister is through eating."

Willie: "Well, the minister eats faster than he preaches, doesn't he, mom?"

Continued from page 13

en, group captain, of Tchula. A large delegation of neighboring organizations attended and took part in the splendid program prepared.

The meeting was opened with a song, "He Leadeth Me." Prayer was offered by Rev. Ray M. Dykes, Tchula, followed by a song, "I Choose Jesus."

The subject of the devotional was "The Importance of Decision" led by Marion McLellan, Lexington. Important in discussion were the following points—the necessity of decision, loyalty to one God, and placing Christ before worldly pleasures.

Next followed the business session. The minutes were read by Miss Clara Lucas, Lexington. After which the program was resumed as follows:

"Why Decide to Attend District B. Y. P. U." by Miss Gladys Tate, Lexington. Vocal solo, "Just For Today" by Mrs. Ray M. Dykes, Tchula. "Life's Major Choices" by Rev. Dykes. In this message Rev. Dykes gave the following important features of his subject: choosing Jesus first, choice between Christian and worldly friends, choice of occupation in giving God our services.

Mrs. T. C. Burney rendered a beautiful piano solo. This was followed by a delightful playlet given by the Tchula Union, "Go Ye Into All the World." Emphasized in this sketch were embraced religion in Japan and the need of Christ, the knowledge that He calls us to foreign fields, and our decision to answer this call with sacrifice of home and parents, and finally that faith stands the test of social events.

Closing prayer was made by Clifton Tate, Jackson, and adjournment was made. The group meeting was largely attended and successful in every way. It was a great event for

all and indicates larger group meetings in the future.

—Clara Lucas, Sec'y.

LINE CREEK CENTENNIAL

We are celebrating our hundredth anniversary, the church now being there one hundred years. Beginning on Friday night, June 6th, continuing through Sunday night, June 8th. Preaching Friday night by Rev. W. R. Cooper; Saturday morning at 11 o'clock by Rev. W. A. Sullivan; Sunday morning at 11 o'clock by Rev. Wayne Alliston. Services Saturday evening and Sunday night, and Sunday evening and Sunday night are to be supplied by some other preacher. All the preachers now living that have supplied the church and the preachers that have gone out from the church and all the choristers that have led the singing services are invited to be present with all the former members and all other people are cordially invited to come.

—D. W. Moulder, Pastor.

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